The
Missionary Intelligencer.

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THE UNPARALLELED NEED FOR A GREAT MARCH OFFERING.

FIRST: *The demands from the fields are unprecedented.* In China we have the threefold emergency of revolution, flood, and famine. The revolution means ultimately a new China, and that means the decisive hour for Christian missions. The heart of this great epoch-making rebellion against Manchu oppression is right in our mission district. Nankin is at the strategic center. Shall we do our part in making the new China Christian? Great floods have swept our mission district in Central China and destroyed the rice crop for millions of people. Famine will ensue and pestilence quickly follow. Our missionaries are giving themselves heroically in this hour of suffering. We must give of our substance in the same spirit.

A new station has been granted us by the government in Africa. It is the most promising of all the stations. To be held it must be equipped and manned and given a medical missionary. Every other station has a depleted force now. We have but one Congo physician, and we should have four. The work was never so promising as now; if we can but hold and develop it.

A great day has opened for us in Japan and India, and the need for workers is heartbreaking. In the Philippines the work is growing faster than we can care for it, and in distant Tibet a great and effectual door is opened unto us.

In every field the workers are but half equipped for their work. They need new homes, schools, chapels, churches, and hospitals. These would double their efficiency. The need of the fields is a trumpet call for the greatest March offering in our history.

Second: The Society's financial need is impelling. Success is not without its tragedy. For many years the missionaries planted and watered. Those were the days of beginnings. The hour of fruitage and advancement is upon us. The growth of the work has far outstripped the growth in receipts. As a consequence the annual outlay in necessary expenditure on the fields is far in excess of the regular income for that purpose. The receipts have gained, but the increase has largely been special gifts for specific purposes. The general expense fund has been for two years $20,000 short of the payments absolutely necessary. The March offering furnishes the principal source of supply for regular expenses. As the churches give, so will we be able to support the work.

God is opening great and effectual doors on all sides and is calling upon us to enter. Without reinforcements and larger equipment we can not respond to his call. With the work in hand the missionaries have all they can do. More than that, they are now overworked. Situated as they are, it is not possible for them either to enter new territory or to do their best work where they are. The conditions forbid both. With the same self-denial on the part of the friends at home as is shown by the missionaries, we can keep pace with God's leadings, and we can not do this otherwise. The hour calls for united, generous, and heroic giving on the first Sunday in March.

Comparative Statement for October, 1911.

	1910	1911	Gain
Contributions from Churches	38	58	20
Contributions from Sunday Schools	26	39	13
Contributions from C. E. Societies	78	56	*22
Individual Contributions	35	33	*2
Amounts	$3,871.92	$5,489.54	$1,617.62

Comparing the receipts from the different sources shows the following:

	1910	1911	Gain
Churches	$1,862.00	$2,042.43	$180.43
Sunday Schools	251.58	950.31	698.73
Christian Endeavor Societies	820.11	605.70	*214.41
Individuals	674.65	839.60	164.95
Miscellaneous	112.61	51.50	*61.11
Annuity	150.97	1,000.00	849.03

*Loss.

Gain in Regular Receipts, $768.59. Gain in Annuities, $849.03.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES

¶ *Yea, all kings shall fall down before Him; all nations shall serve Him.*

¶ *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

¶ The latest estimated population of China, given by the Imperial maritime customs, is 438,425,000.

¶ Theodore Cuyler said: "What a man earns in the day goes into his pocket; what he spends in the evening goes into his character."

¶ Last year the church at Hopkinsville, Ky., raised and expended $10,586. Of this amount $3,330 went for missions. H. D. Smith is the minister.

¶ The following from an editor reader: "It seems to me that every isue of the INTELLIGENCER is the best. We congratulate you on the high standard you maintain."

¶ Texas cotton is finding a market in Japan. It is stated that a hundred thousand bales will be sent this season to the Sunrise Empire, and yet there are cotton growers in Texas who do not believe in Foreign Missions.

¶ It seems evident that the recent revolution in Mexico is going to help mission work in the end. The spirit of free government and individual liberty is abroad. This is always a help to the growth of positive Christianity.

¶ O. G. Hertzog, who has made a visit to China and is now in India, speaking of the work at Swatow, China, says that there was recently a repetition of what took place at Cane Ridge, Ky., under Stone and others in 1803.

¶ The Reformed Presbyterian Church of America increased its missionary offerings last year by over a dollar per

member. That church is now giving $3.72 for every man and woman and child in its fellowship.

¶ Recently Lord Harris, Governor of the Presidency of Bombay, took occasion to say publicly: "Our gratitude toward these American missions has been piling up and piling up for the last hundred years."

¶ The late Mr. John H. Converse, of Philadelphia, founded a hospital at Miraj, India, twenty years ago. During that time 427,000 patients have been treated, and 19,000 surgical operations have been performed in that hospital.

¶ On September 8th, Mrs. Hanna E. Soule, of Weston, Ohio, passed away. She was a good friend of the Foreign work, and for many years enjoyed an annuity in the Foreign Society. Her husband, Albert Soule, is also an annuitant.

¶ The fatalities due to railway accidents in America, shocking as they are, seem to be outdone in India by the fatalities from snake bites. Wild beasts and venomous serpents cause a loss of nearly five hundred human lives every week in India. Snakes alone caused the death of twenty-two thousand persons in 1910.

¶ It is said on good authority that the poppy or opium plant will have disappeared from Chinese soil within two or three years. The plant has practically become extinct in the great province of Szechwan, which used to produce half the opium furnished in China.

¶ What greater benefaction could some Christian millionaires make than the establishment of a great pension fund for ministers. We rejoice because of the splendid fund already established for the retirement and support of faithful teachers. The faithful preacher receives less compensation and is surely as deserving of provision for his old age.

¶ The Presbyterian Board of Foreign Missions is planning to send out the largest number of missionaries ever sent out by one society in one year. Already one hundred candidates have been accepted. This large number of new missionaries has been made possible by a bequest to the Board of nearly three millions of dollars.

¶ One of the loyal supporters of the work writes as follows: "Enclosed find check for forty dollars and best wishes for the Master's cause. My income the last eleven months has been $496 and my outlay for missions $126." This good woman suports her own evangelist on the field which investment gives her great satisfaction.

MRS. M. D. MADDEN, OF SENDAI, JAPAN.

The five churches in Topeka, Kan., become a Living Link and take up her support. Topeka is Mrs. Madden's home city and these people are much interested in her. The churches interested in this enterprise are First Church, C. A. Finch, pastor; Third Church, W. H. Scrivener, pastor; Central Park, A. T. Fitts, pastor; North Topeka, David Lynn, pastor; Oakland, Homer L. Scholes, pastor.

¶ P. A. Davey writes that the son of a Buddhist Priest brought up in the temple, said to him that to take the hope of a future life out of Christianity is to rob it of power over earth's struggling men and women, who with this hope in view can bear up under the trials of today.

¶ We would like to call your attention to the great variety of missionary articles in this INTELLIGENCER. The voices come from the ends of the earth. Articles from far Tibet and darkest Africa. The call from China and from the Philippines. India speaks and Japan voices her need. Mr. Crabtree cries out for a model missionary church from his good

pastorate on the Pacific coast; and Mrs. Gains, of Pennsylvania, tells how missions have changed the map of the world. The INTELLIGENCER is indeed a world magazine. Our hearts are saddened by China's sad famine, and uplifted and stirred by the story of a heroic native worker in the Philippines. We are appealed to from all sides.

E. B. BARNES.

Pastor of the church at Richmond, Ky., which becomes a Living Link to the Foreign Society.

¶ In the year 1900 the Boxers sought to exterminate all foreigners in China. Now the Manchus are the objects of attack. The revolutionists have issued a decree that if anyone shall molest a foreigner his head will be cut off. Missionaries and mission property are safe. The Chinese have no desire or thought of driving out the foreigners.

¶ The Foreign Society made a good start on the new missionary year during the month of October. The receipts amounted to $5,489, a gain over the corresponding month of last year of $1,617. There was also a gain in the number of contributing churches and Sunday schools. Let all the friends join in an effort to show a gain every month during the whole year.

¶ Meade E. Dutt, pastor of the East St. Louis Church, writes as follows concerning "From Far Batang," by Dr. Zenas S. Loftis: "I am reading this little book with a strange pleasure. There is laughter and tears on every page, and through it all runs childlike trust and faith in God. No wonder every one loved him—brave and faithful little doctor. God help us to be like him in our zeal for God's Kingdom."

¶ Dr. A. L. Shelton has visited Bethany and Hiram. He was given a most cordial reception at both places. Professor Taylor, of Bethany, writes: "I want to thank you for the visit of Dr. Shelton. He is simply great, and his Godly life and message will be an abiding influence in the hearts of many. He spoke three times and at every time he thrilled us and gave us a vision of a holy service such as we have scarcely ever seen."

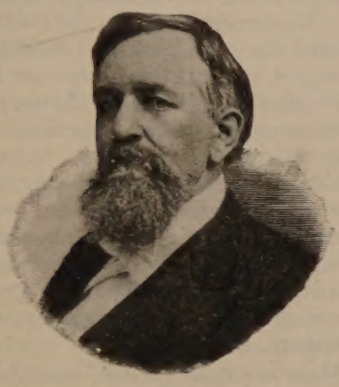
¶ A student volunteer who has been detained in going to the field sent in twenty dollars just before the books closed for the year and wrote as follows: "Again I am privileged to send in a little offering before the year closes. I do not see how I can afford it, but I do not see how I can afford not to. I shall send it on and trust the unfailing Source that I shall be able to meet later obligations."

¶ While we hear of war and unrest in China, let us not forget that "the Lord reigneth." This is a time to pray for our missionaries to the end that they may be kept in perfect peace; that all their needs may be supplied; that wisdom may be granted to ambassadors and consuls; that the days of trouble may be shortened; that the people of God may live and act so that God may be greatly glorified.

¶ The transformations in China are set forth as follows: Modernizing the government; adoption of Western learning; crusade against opium; introduction of modern newspapers; increase of post offices; spread of railroads; installation of telephones; reform of the currency; opening doors for women; the wane of idolatry; conforming to the Western mode of hairdressing among men; the opening of schools for all classes of people.

¶ The British and Foreign Society published nearly seven millions of Bibles, New Testaments, and smaller portions

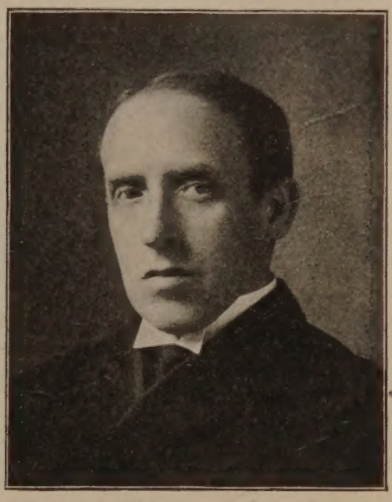
of Scripture. This society has published 229,000,000 copies of the Bible, in whole or in part. Over a million and a half of copies were sold in China in the year 1910; only 8,129 copies were given away. It is written: "The entrance of thy word giveth light; it giveth understanding to the simple." It is doing that increasingly in all parts of the world.



PRESIDENT J. B. JONES.

William Woods College has lost its honored President. J. B. Jones has entered into the life that is life indeed. It is doubtful if a purer and better man ever lived. As Pastor, State Missionary Secretary, as President of a college for young women, he did a good work and left an enviable record behind him. President Jones was a warm friend of the Foreign Society. He made continuous provision for the free education of one daughter of some missionary. This was not all he did. There was no service within his power that he was not willing and eager to render. He set in motion influences that will never die. He rests from his labors; his works will follow him.

¶ Sir Robert Hart knew China better than any other living man. He said of the missionaries: "They had done most excellent work; they have preached the gospel; they have established schools and colleges; they have founded Christian communities; they have studied native questions and enriched literature with the published results. In short, in every direction that offered an opening for either instruction or benevolence, missionary activity has been at work, and yet they are objected to." If they were of the world, the world would love its own; but because they are not of the world, the world hates them.



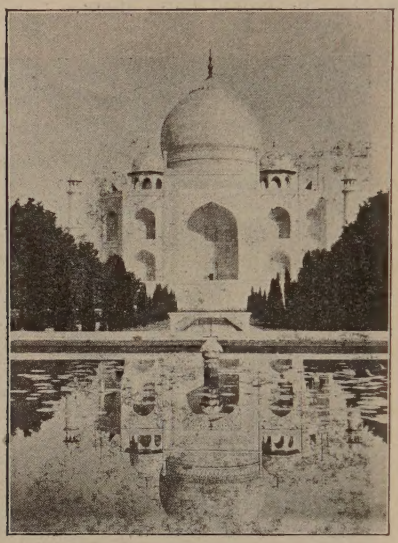
J. H. CRAIG.

Minister of the Logansport, Ind., church. This congregation, together with the churches of the county, becomes a Living Link in the Foreign Society.

¶ The great Missionary Exposition, called, "The World in Cincinnati" is under course of preparation in Cincinnati. Mr. Gardner, the General Secretay, from London, together with his assistants are on the ground. The Exposition will be held in Music Hall, and will be the second exposition of the kind held in America. The first was produced with great success in Boston last year. The total attendance at Boston was 375,000. This shows something of the great popularity of such an enterprise. Five thousand stewards are being enlisted from the churches of Greater Cincinnati to help in the Exposition.

¶ A good friend writes: "I must tell you again to-night how I have just enjoyed that dear magazine, the INTELLIGENCER. I have read it with tears of joy and with tears of sorrow. With joy for what our missionaries are accomplishing with God's money, and with sorrow for what is lacking in the support of able people. I think of the

monied men who could do such wonders with a stroke of their pens in their check books."



THE TAJ MAHAL, OF INDIA.

This is one of the most beautiful and expensive structures in the world. It is a tomb.

¶ Did you ever own a missionary? What a thrill of joy must come to one who feels that he has a real, live representative, preaching the gospel in his stead on the other side of the world. Is there any investment in the world which could prove more satisfying than that? Only a limited number can go to the field, but there are a great many who could have their own representative out there. A good woman, who took up the support of her own missionary about six months ago, now writes that she is about ready to take on another in some other field. We have a thousand people who could do this and be happier for it, and not deprive themselves of a single necessity of life.

¶ The Foreign Mission number of the *"Australian Christian"* has recently come to hand. It is a Foreign Mission number, and a splendid one too. It is filled with information and appeal, and will do great good. The illustrations are especially helpful. Our Australian brethren support fourteen foreign missionaries besides a good group of native workers. Their missionaries have already won nearly 1,000 converts in heathen lands. Four of their missionaries are under the direction of the Foreign Society but supported by them. Their work is in India, China, Japan, and the South Sea Islands.

¶ The Men and Religion Movement which is sweeping through the country is one of the most remarkable efforts of modern times. The Laymen's Missionary Movement paved the way and aroused the conscience of Christian men in regard to world conquest for Christ. The Men and Religion Movement is enlisting men in every avenue of Christian endeavor. As these groups of Christian leaders go from city to city they will re-enlist men in the great activities of the Kingdom and start lines of Christian service never fully appreciated before. We believe a great nation-wide revival is bound up in this movement.

¶ How we wish it were possible to do away with the necessity and expense of stimulating the churches to give for missions. Four-fifths of the cost of missionary administration is from this source. The holding of rallies, the giving of addresses, the publication of literature for appeals, the offering campaigns, and all such work costs. If each Christian recognized his stewardship, this would not be necessary. Then there would only need to be the publication of the needs of the fields and the proper distribution of the money and direction of the work. This would cost far less. Until this day comes, however, education and stimulation will have to be ardently continued.

¶ One English minister says that he used to preach missionary sermons at regular intervals. He has given that up. Instead he is accustoming himself and his people to discover the missionary parallel or application in the whole course of pulpit teaching. He does this whether he preaches from the Psalms, the Prophets. or the New Testament. Similarly, twenty years ago he used to have a monthly missionary prayer meeting. Nowadays he feels that the proper opportunities for prayer on behalf of missions are ordinary occasions of public

assembly, notably the communion service and the church meeting. His aim is to make every service a missionary service. That makes the whole work of the church missionary.

¶ J. Campbell White, Secretary of the Laymen's Movement, writes as follows from the Orient: "The progress of Christianity in Korea during the past twenty-five years is marvelous. If the splendid beginning made is followed up that whole people will probably be evangelized within the next twenty years.

Japan presents in many ways a far more difficult problem. Largely on account of government restrictions in earlier days, with reference to the residences of foreigners; the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day. Among all the missionaries met in Japan, there is practically universal agreement that the entire missionary force should be at least doubled if the need is to be worthily met."

THE INTERNATIONAL REVIEW OF MISSIONS.

The Continuation Committee of the World Missinary Conference has decided to issue a quarterly *International Review of Missions,* the first number of which will appear in January, 1912. The necessity and importance of this decision will be evident to all who understand the situation revealed by the Edinburgh Conference. That Conference showed clearly the need for wise planning and constructive statesmanship, based upon thorough study, and for a larger measure of co-operation than at present exists between the various agencies engaged in the propagation of Christianity. If these objects are to be effectively secured, such an organ as the proposed Review is indispensable.

The *International Review of Missions* will not enter into competition with other missionary magazines. It will occupy a distinct and separate field of its own.

The Review will be of advantage to missionaries by placing at their service the best experience of the mission field,

MEMORIAL TABLET ON LONG COLLEGE FOR GIRLS AT TOKYO. ERECTED BY R. A. LONG.

and still more, perhaps, by making it easier for them to maintain that view of the whole which is esential to the highest quality of work, but which is apt to be lost in the pressure of immediate duties. For those who have a share in the administration of Missionary Societies it will be a rich mine of information and suggestion regarding the problems with which they have to deal. It will appeal to the general reader through its broad treatment of missionary questions, and through the light that it will shed on the great movement in which the knowledge of God in Christ is being offered to the peoples of Asia and Africa in the present crisis of their intellectual awakening and social transformation. For the same reasons the Review will be of service to clergymen and pastors and to leaders of the Laymen's Movement in helping them to create a true understanding and appreciation of missions.

The subscription price is two dollars a year, which should be sent to the Missionary Education Movement, 156 5th Avenue, New York.

EDITORIAL

Wanted—Leaders and Followers.

In her song of triumph Deborah called upon the people to bless Jehovah "for that the leaders took the lead in Israel," and "for that the people offered themselves willingly." Princes and governors and nobles and people gathered about the standard of Deborah and Barak. They jeoparded their lives on the high places of the field. The stars in their courses fought on their side. The river Kishon swept multitudes of the enemy away. Jehovah fought on the side of his people. The victory that day was complete.

But some of the tribes did not come up to the help of Jehovah against the mighty. One sat among the sheepfolds, preferring the piping for the flocks to the drum and trumpet calling to battle. One remained in his ships, another sat still at the haven of the sea, one abode by his creeks. These tribes manifested no patriotism; they were willing to be serfs and pay tribute to the Canaanite. The force in the field would have been double what it was if all had done their duty. The stern judgment of God rested upon all who failed to risk their lives for the nation's deliverance.

There is a close parallel between the enterprise of Deborah and Barak and that which opens before the church at the present time. Now, as then, there are leaders in Israel who lead, and there are people who offer themselves and their substance willingly. There are pastors and elders and deacons and Sunday school teachers and officers who go before their flocks and classes and say, "This is the way; walk ye in it." And there are people in the pews and in the Sunday schools who follow such leadership joyfully. If all leaders and all the people were of this sort, the number of those engaged in doing the Lord's work would be two or three times as large as it is.

But now, as then, a few must bear the burden and do the work. There are leaders who do not lead, and people who will not follow. There are pastors and elders and teachers who do nothing themselves and who object to anything being done by others. They are not ashamed to avow their hostility. And there are myriads of people who call themselves Christians, whose chief concern is about what they shall eat and drink and wear. They have no part or lot in the work that the Lord is doing for the extension of his Kingdom in all parts of the world. For such leaders and such people no one can say with Deborah and Barak, "Bless ye Jehovah."

There is nothing needed now so much as leaders in Israel who will lead, and people who will offer themselves willingly. With such leaders and such followers in all the churches the workers on every field could be quadrupled and an adequate equipment could be provided.

A Moving Convention.

WHO'S WHO IN THE RALLIES.

A. McLean, President.

Wm. H. Erskine, Japan.

Dr. Royal J. Dye, Africa.

Seeing and hearing the missionaries, examining the wonderful curios and charts, listening to epigrammatic speeches, enjoying the fellowship of visiting brethren, all of these things conspire to draw us by the thousands across the continent to attend our National Convention. Hundreds of thousands would gladly make these annual pilgrimages, but by reason of business, domestic or financial causes they are detained at home. For years it has been the policy of the Foreign Society to assemble missionaries, curios, charts, literature, and a host of speakers and take a great National Convention to the people in their home towns. A Foreign Missionary Rally is a moving National Convention. Every year fresh features are introduced so that from year to year it has produced a fascinating caleidoscopic effect. New faces, new speeches, new pictures, new charts, new voices appear, and the people turn out by the thousands to enjoy one day spent with the other-side-of-the-world problems.

The pastors universally welcome the Rally, and work enthusiastically for numbers and success. They appreciate the fact that their people are stimulated to better living and unselfish consecration by these day's gatherings.

It has been imposible, owing to the brevity of time for the Rallies, to do other than go to the centers. But more each year the churches in the smaller places are requesting visits from the Rally party.

This year there will be two parties conducted by President McLean and

E. W, Allen, Secretary.

H. P. Shaw, China.

Dr. L. F. Jaggard, Africa.

Secretary E. W. Allen, and consisting of the following missionaries: Dr. Royal J. Dye, of Africa; A. P. Shaw, of China; Wm. H. Erskine, of Japan, and Dr. L. F. Jaggard, of Africa.

President McLean and party during December will go south through Kentucky, Tennessee, Georgia, and Alabama. After the holidays this party will visit the States west of the Mississippi.

Secretary Allen's party, in December, will visit the Atlantic seaboard, and after the holidays, the Central States.

New stereopticon slides and moving pictures with the other strong popular features have been carefully prepared. Let us advise every one within a hundred miles of any rally place to drop all work for that day, take a note-book, and attend the whole day's sesion. The sessions will be held at 10 A. M., 2 P. M., and 7.30 P. M., with a men's supper at 6.15 P. M. Church officers and Sunday school, Brotherhood and Endeavor workers, all ought to be present and take part. It will be profitable to examine the new missionary books.

THE RALLY PROGRAM

The day sessions will be conferences and schools of missionary methods. Missionary principles will be discussed. Methods and plans for church, Sunday school, and Christian Endeavor Society will be considered. Interspersed during the sessions the missionaries will speak. A great display of literature, pictures, and charts will make it additionally necessary for every one to come with a note book.

Wherever possible the school children are invited at 4.15 P. M. to see the strange curios from many lands, which will be shown by a missionary.

If arrangements can be made there will be a Men's Supper at 6.15 P. M., to which all of the men are invited to listen to an address.

The night session will be a popular one with bright, new stereopticon and moving pictures, and short addresses by the missionaries. Pastors of nearby churches and others will be asked at the day session for seven minutes' addresses. The following will be among the topics of these short addresses:

1. The Biblical Basis of Foreign Missions.
2. The Success of Foreign Missions.
3. A Report to the Business Man of the Disciples of Christ on his Foreign Missions Investment.
4. How increase Missionary Intelligence in the Church.
5. Organizing the Church for Missions—for the March Offering.
6. The Work of the Missionary Committe.
7. The Monthly Missionary Meeting—How made a Vital Factor in the Life of the Church.
8. The Bible View of Money..
9. How get a Missionary Offering from every Church Member.
10. The Mission Study Class as an Adventure.
11. How to create a Missionary Atmosphere in the Sunday School.
12. The Christian Endeavor Society in training for Foreign Missions.
13. Intercessory Missionaries.
14. What can a County or Village Church do for Foreign Missions.
15. The Double-Danger—to Ourselves and the Unevangelized—of Inaction.
16. The Double-Blessing—to Ourselves and Future Myriads—of Strenuous Effort.
17. Christian Unity through Foreign Missions.
18. Motives for Giving to Foreign Missions.
19. How the Work Abroad Blesses the Church at Home.

ITINERATE.

President McLean with two missionaries will make the following December itinerary:

Sunday, December 3....New Albany, Ind.
Monday, December 4.....Louisville, Ky. (Broadway)
Tuesday, December 5.....Owensboro, Ky.
Wednesday, December 6...Evansville, Ind.
Thursday, December 7...Hopkinsville, Ky.
Friday, December 8.....Paducah, Ky.
Sunday, December 10.....Memphis, Tenn.
Monday, December 11...Birmingham, Ala.
Tuesday, December 12.....Atlanta, Ga.
Wednesday, December 13.....Macon, Ga.

Thursday, December 14.....Savannah, Ga.
Friday, December 15.....Augusta, Ga.
Sunday, December 17...Athens, Ga.; Watkinsville, Ga.; Kimberlin Hghts., Tenn.
Monday, December 18....Knoxville, Tenn.
Tuesday, December 19.Chattanooga, Tenn.
Wednesday, December 20.Nashville, Tenn. (Vine St.)
Thursday, December 21.....Paris, Tenn.
Friday, December 22.....Glasgow, Ky.

Secretary E. W. Allen with two missionaries will make the following December itinerary:

Monday, December 4...Portsmouth, Ohio.
Tuesday, December 5..Huntington, W. Va.
Wednesday, December 6..Bluefield, W. Va.
Thursday, December 7.....Roanoke, Va.
Friday, December 8.....Lynchburg, Va.
Sunday, December 10.....Richmond, Va.
Monday, December 11.....Norfolk, Va.
Tuesday, December 12..Washington, D. C.
Wednesday, December 13...Baltimore, Md.
Thursday, December 14..Hagerstown, Md.
Friday, December 15.....Philadelphia, Pa.
Sunday, December 17.....New York City.
Monday, December 18.....Troy, N. Y.
Tuesday, December 19.....Syracuse, N. Y.
Wed'sday, December 20...Rochester, N. Y.
Thursday, December 21.....Buffalo, N. Y.
Friday, December 22.....Ashtabula, Ohio.

The Way Out.

Some churches find it more difficult to provide the support of their own missionary the second or third year than they did the first. This is not because there has been a decrease in the membership, nor because of greater inability to give. The truth is, these churches have a larger membership and have greater wealth than before, but they have grown weary in well doing and want a rest. There are cases on record of churches that began well and rejoiced greatly over their performances, and who gave up the task they assumed. They have dropped out of the Living-link column and surrendered their proud position on the Roll of Honor. This is unfortunate for the work, and still more unfortunate for the church itself. The missionary is less efficient because the people who supported him with their substance and their supplications have left him to fight the battle alone. The church is weaker because it is not doing what the Lord has given it power to do.

There is a way out of this difficulty. The way is this: Let the pastor and elders ask the church that has been supporting one missionary to support two or three. Churches of five hundred or a thousand members can do this with perfect ease. In supporting one missionary these churches have not begun to put forth their strength. Nine members out of every ten in the churches of Bolenge, Longa, Lotumbe, and Monieka support the tenth as a missionary. One-tenth of the membership is on the field spreading the gospel, and the nine-tenths that remain behind are supporting them. The churches at home are far better able to do this than are these churches in Congoland.

The church that has been suporting one missionary may not feel inclined to support two or three, though some will do this if the matter is properly placed before them; but even if the church does not undertake this larger task, it will not want to do less than it has been doing. Upon reflection it will feel that the burden it is bearing is exceedingly light. In most cases people do not give largely because they are not asked. Their gifts are small because the faith and request of the leaders were still smaller. A worthy ideal is a perpetual challenge to any people. It is believed that in most cases this challenge will be irresistible.

William Carey's motto should be ours: "Expect great things from God, attempt great things for God." The Scriptures encourages us to go on and not to go back. They speak about doing more and more and not less and less. They tell us always to abound in the work of the Lord. They assure us that the more we do the more we will be able to do. The Lord rewards our fidelity, not by exempting us from greater tasks, but by giving us strength sufficient for these tasks.

By aiming at larger things, we will find it much easier to do what we are doing. This is the way out.

The Chinese Revolution and Our Work.

The present revolution in China is the crystallization of the feeling for independence that started in the hearts of a few and has gradually grown until it has become nation-wide. The cry that at first seemed to be anti-foreign, but which was anti-Manchu, expresses the real heart of the revolution. The cry is China for the Chinese. The breath of this revolution includes the entire nation and every department of the national life. The progress of the revolution greographically has been tremendous. It was well known that the Southern provinces, Kwang Tong and Kwang Si, were revolutionary in the extreme, and any movement, wherever it started, would have the sympathetic support of these provinces. Perhaps it can be said that the real start of this revolution was in the far west province, Sze Chuen. That province to-day is in the hands of the revolutionary party. It came down the river to Hunan and Hupeh. The great center of Hangkow and neighboring cities was captured easily and commands the real center of China. This has grown until now practically all of China is absolutely or practically in the hands of the revolutionists. It is not exaggerating in the least to say that the Manchu throne is tottering, and before this is printed, no doubt may have fallen.

In calling back to the head of the government Yuan Shi Kai, China has called a progressive official and a man who is perhaps better able to be the premier of China than any man in all of the country. He is a man with progressive ideals,—he loves China,—he is thoroughly able to administer a nation-wide policy, and is a statesman of real ability.

It is believed that all of the leaders in China will rally around him if he is actually put in charge. Our own mission in China is in a very central location and its relation to the present movement is strategic. There was never a time when our mission has had such great opportunities as they have at the present time here. With a new government being established, with China deciding to go forward, the men everywhere are turning to the missions and to the missionaries for real progressive work. The question that faces China is one; it is not a question of arms, it is a question of whether it will be a land without a god, or whether in this new hour they will become a great moral nation, loving God and the crucified Christ.

Christian Day School, Nantungchow, China. This is a new station. Mr. Johnson, the missionary, sits in the center, and to his right Mr. Chen, the teacher.

CONTRIBUTED ARTICLES

First Hand Information About China.

[The following stirring letter was received at the office of the Foreign Society October 30th, and it contains so much inspiring information from one who is just from China that we lay it before our readers. The writer, Mr. J. Campbell White, is General Secretary of the Laymen's Missionary Movement.]

On Trans-Siberian Express, Half way between Peking and London.

September 25, 1911.

"Twelve and a half days over this route now take one from Peking to London, a distance of more than seven thousand miles. The time is being gradually reduced, as railway facilities are being improved. In a few years, with shortening of routes and increasing of speed, it will be possible to make the journey in about one week. In the building of this Trans-Siberian Railway Russia spent some three hundred and ninety millions of dollars. The line is now being double-tracked, which will greatly strengthen Russia's hold in the Far East.

"As one travels through Manchuria he is not surprised that nations have thought is so valuable a prize. It reminds one strikingly of the great rich prairies of Western Canada, though its latitude is the same as that of the Northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle-field of the world, and promising to be the scene of further gigantic struggles, before the territorial boundaries of China, Japan, and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region East of lake Baikal. We have been meeting whole train loads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impresion upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking, in his illuminating book "The Real Chinese Question," mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures, and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical ful-

fillment, namely,—currency reform and opium prohibition, and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials but to the people generally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years, declare that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities, instead of denominational institutions. Already union has been consumated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some $250,000 per year of the Boxer indemnity due to the United States is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and four hundred and thirty Chinese students. About fifty of these students are being sent each year for further study to America. The principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of China's young men who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China to-day. America's unselfishness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East. Their presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan to-day traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney, of New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Though he never met Mr. McBurney again, this Japanese layman has been going on doing personal work with others year after

year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China it was our great privilege to meet face to face about 1,200 missionaries at Kuling, Mokanshan, Kuling, Shanghai, and Peking. The first three of these places are popular summer resorts, where missionary conferences are held each season. One resolution of special importance was unanimously passed at all three of these conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men—two experienced missionaries, two Chinese leaders, and two experts from the homelands—to go into a comprehensive study of the situation in China, spending a year or longer if necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the Churches of Christian lands. This is one of the most statesman-like proposals ever yet offered, looking towards the unification, correllation, and maximum efficiency of all Christian forces in the evangelization of China and the world.

Only second in importance to this remarkable resolution was the discussion at all of these conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary if the best methods of acquiring the languages could be genenrally adopted. As there are now more than twenty thousand missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration. At several places plans were adopted this summer looking toward the overcoming of these defects.

There are now in China some 4,600 missionaries of evangelical churches. According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but Infinite Power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The Church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.

Yours very sincerely,

J. Campbell White.

Living Over a Saloon in the Philippines.

D. C. Mc Callum.

Frequently in America I have listened to doleful stories of unsuccessful house-hunting expeditions with considerable amusement, for in those days I had not assumed the responsibilities of married life. In some mission fields the missionary is saved the trouble of seeking a house, either because there are none to seek or because a house has been provided for him by the home churches. This, though, is not our happy lot in the Philippines. In most towns of any size

there are large, substantial houses of the Spanish type. Some of the best of these, however, are occupied by the owners, and can not be rented; others are in a sad state of disrepair; some are badly situated; and finally, in every town where Roman Catholicism is vigorous there are likely to be a few good houses that any American can obtain, provided he is not a Protestant missionary. To the fact that we belong to this detested class is due much of the unpleasantness of our experience as house-seekers in a strongly Roman Catholic center.

After months of travel and unexpected delays Mrs. McCallum and I en-

D. C. MC CALLUM.

tertained exceedingly pleasant anticipations of having a home of our own. We expected to be nicely settled within a week or two of our reaching Vigan. Instead, it was almost three weeks.

No sooner had we arrived, than Mr. Hanna and I set out with joyful spirits to find a house. We soon discovered that the number of tenable houses available was extremely small. At last we selected an old house, which the owner promised us would be fully repaired in a week or ten days. It was just five weeks before it was ready; but by that time we were not ready, for we had to go to Laoag, where it was necessary for me to undergo medical treatment. We took the place, though, so that we would have a house to move into upon our return. However, just as we were coming back we received word that our neighbor's sanitary arrangements were such that the house could hardly be healthy. Keenly disappointed we again went house-hunting.

We soon found a good house belonging to a prominent Roman Catholic family; but just as arrangements were almost completed one of the women asked if I were not a Protestant missionary, and thereupon they suddenly discovered that they needed the house for a relative and his family who were coming from the Cagayan. The place is still empty. In desperation we then rented a large, convenient house for a much higher rental than our remittances from the Society would warrant us paying, but we had to get a house somehow.

We moved into this place and took unbounded delight in fitting up our first home. Alas! though, at the end of a week, upon the first anniversary of our wedding day, we were unceremoniously given two weeks to get out. We then discovered that the owner had some time before promised the house to two different Americans. They had returned to Vigan, and as they offered more rent she was determined to have one of them as a tenant. We explained the situation to these men, and they both agreed to leave us undisturbed, saying that they did not know that we had taken the house. Not wishing, though, to be ugly, we tried to secure another place. A small but neat house had just been vacated by a lady teacher, and we tried to get it. The owners, who are the prominent Romanist family who had before refused to let us one of their houses, told us that the place had already been let to a Filipino. Later I heard, on good authority, that the place was still for rent, and I got two Filipinos to try to secure it for us, but the owners still claimed that they had let the house, and even gave the name of the Filipino to whom it had been let. Strange to say, six days after this an American school teacher rented the place, and I learned last night that before he took it an American officer in the Filipino constabulary had the offer of the house. In this case you have a good example of the foolish prejudice and the amazing lack of veracity of prominent Romanists.

For three weeks we had peace, and then we received a threatening note from our landlady. When we ignored this; she sent a plaintive letter begging us to find another house, as her house was unhealthy and unfit for the rainy season, and she was compelled to move immediately into the one which we occupied. We did not believe a word of this, and soon learned that one of our American friends had not kept his promise and was again trying to secure the place for a saloon. I told him and the owner that if they would find us a decent house we would promptly move out. The owner tried, but failed. They were determined, though, to oust us; and though we had a legal right to the place for another month, with loud protestations of good-will our American friend set up his saloon downstairs, which part we did not occupy, as the living-rooms are always upstairs; but which the owner had agreed not to let, but to use to store her hemp and rice in.

Living over a saloon is not a pleasant thing; but necessity compelled us to do so. In the meantime, though, I agreed to take a new house built out of second-hand materials, if some necessary work was done. We waited in vain for the work to be completed, and at last, four days ago, we moved into an unfinished house, the kitchen of which had neither windows nor door. For two days a bagio has been raging, and with a wet kitchen, a leaky roof, and rickety windows, we heartily wish ourselves out of the place. Some people you never know until you live with them, and some houses you never know until you live in them. This morning the rain poured in torrents, and the ceiling is wet in numberless places. The water has run through it to the floor in thirteen places, and the kitchen is indescribable. Such is our present home.

Never again will unsuccessful attempts to find a home appear so funny to me; for I know how much time can be consumed in such efforts, how much inconvenience suffered, and how much one's patience is tried. And this is especially true in a tropical country, where there are so many delays that seem to us to be entirely unnecessary, and where the climate makes such delays extremely nerve-racking and exasperating. Not only have our vain efforts to secure a good home consumed much valuable time, but also have kept us in an unsettled condition, which is not conducive either to good health or efficient work. Future missionaries, I hope, will be saved from the worry and loss of time that have greatly impaired our usefulness during the first few months of our stay in the Philippines.

Vigan, P. I.

How Missionaries Have Changed the Map of the World.

MRS. JOHN L. GANS.

In considering the wonderful changes that have made in the political subdivisions of the earth during the past three centuries, mission work must ever be regarded as having been a most vital force. There is no continent, or part thereof, which has been brought to even a moderate degree of enlightenment and civilization, which has not been the scene of some great missionary's labors and sacrifices.

The wresting of vast domains from the baneful influences of semi-civilized, pagan, or barbarian peoples has been possible only through the transforming agencies of missions. It is an undisputed fact of history that the missionary has everywhere been either the advance guard or the support and relief of the explorer and pioneer. Always and everywhere have the groves been "God's first temples," and the missionary the first to plant the Cross in strange and unknown lands.

In the degree that the missionaries have been zealous and consecrated has the civilization of the countries in which they labored been advanced. A potent factor in this advancement has been the strength and character of the missiona-

ry's native country. Where commercial, progressive, and expanding, the work of the missionary has but marked the paths for the extension of his country's trade, commerce, and influence among the nations of the earth.

The natural sequence has been, in mission countries, that the social customs, institutions, and habits of the people have been changed, and by successive stages, and also and lamentably by conquest, have the missionary's activites been followed by commercial and political exploitation. Thus have the boundaries, possessions, and dependencies of the dominant nations of the world been extended and enlarged, and stable governments established where hitherto were fierce tribal and racial conflicts.

Had not the Jesuit priests, the Moravian missionaries, the Pilgrim fathers, and others blazed the way in the wildernesses of North America; had not Carey, Judson, Duff, and other equally courageous spirits braved the dangers and endured the hardships of India; had not the intrepid Livingstone penetrated the Dark Continent; had not Verbeck carried the ideals of Western civilization to Japan, or had not Paton, Gordon, and scores of other strong-hearted and self-sacrificing heralds of the Cross cast their lot among the benighted natives of the South Sea Islands and elsewhere—a map of the world to-day, instead of delineating the national boundaries now so familiar, would bear upon a large part of it, as it did in the thirteenth century, the cryptic legend, "Unknown Land."

Connellsville, Pa.

With Tibetans at Home and in the Saddle.*

I have just returned from a feast Mr. Ogden gave, and am rather full (if two and one-half hours' feeding does not fill a fellow, how long should he eat?); but

DR. W. M. HARDY

I will at least start a letter to you. The feast was rather a mixed affair, as the fuh, or chief local official, and his head secretary (both Chinamen), the fuh's wife, a Tibetan lady and wife of the native prince, also Tibetan, Mrs. Edgar, an Australian, and the Ogdens, were the guests. Only seven guests, four nations represented, and three languages spoken. Mr. Edgar and the prince were out of town, or they would have been present. It is rather unusual for women to attend feasts, but last month the fuh invited the Ogdens and me, and had his wife at the table to be company for Mrs. Ogden. However, the Tibetans always eat with their wives, and the Chinese here do not stick so tight to the customs they follow in China. The feast was about the same as all others, everything being very nice indeed.

On the 4th instant I had all the foreigners except Edgar, who was out of town, and the Catholics, who will not eat with any one, at my place for some Chinese food. Of course, we could not do very much celebrating, as only three of us were Americans, and Mrs. Edgar, being English, does not feel inclined to celebrate July 4th.

Next week Brother Ogden and I will have some Chinese for a meal who have had us eat with them in the past. Since Choo Tu Ban left town our relations with the officials have become much more friendly. In fact, it would be hard to improve on them, but while he was here things were decidedly anti-foreign. It

*Portions of two letters from Dr. Wm. Hardy to his father, J. W. Hardy.

even went to the extent of Choo's sending one of his underlings to Brother Ogden's place one day when the prince came over for some medicine. The underling claimed to have the tooth-ache, and if I had known his real purpose I am afraid I would not have done much to have kept off the pain of extraction.

Next week Brother Ogden and I leave for about a month's trip to the north. If possible we will circle around to the west and return via Chamdo, which is eighteen days from here. I am afraid a recent rebellion of soldiers or natives, perhaps both, near Chamdo will prevent our getting to the place (all we know is that about 1,000 of the border troops have been ordered in). I think every one who has tried to make that journey has been sent back the way he came, and not permitted to make the circle; so we will not be disappointed if we fail. We will take a cook, a coolie, a Tibetan teacher, and three loads of stuff. In the loads we will have our beds and food and one load of medicine and Christian literature. Perhaps I will make a little trip with Mr. Edgar to Litang after we return, for I want to spend eight or ten weeks in the saddle during the hot weather and before I settle down for the winter's work.

In this connection, as I will be away from Batang for some time, even if I only make the one trip, I will say, Do n't be uneasy if my letters are not sent with regularity, as there will be no way of sending news for several weeks.

We are now enjoying the dust and noise of the first harvest. Barley and wheat are ripe, and as it is cut it is carried on the backs of the natives from the fields to the tops of their houses, where the heads are pulled off with a wooden rake or comb, and the hulls are beaten off with a stick. If the wind does not blow, to drive away the chaff, the beaters whistle for it (then it comes, of course). As soon as the threshing is completed the fields are plowed again, with a wooden plow, and the second crop is planted. This valley supports several thousand natives, who use their primitive methods, plenty of labor, tons of fertilizer, and irrigation; but I believe it would take our good American farmers about six months to starve to death here, even if their fields were one hundred times the size of those the natives use. It is wonderful the work these people do on a field that is not large enough for a city lot.

The weather here is fine. Have had on summer clothing for some time, and have not been too warm. Five or six days were warm enough to wear white duck, but most of the time has been too cool for such stuff. Last summer at Kuling, down in China, nothing but white duck (and not much of that) could be worn with comfort. A year ago to-day I left Shanghai in almost a molten state. Our winters are dry and much warmer than what the people in the eastern part of China have to enjoy. All in all, we have it on those missionaries who are acting as a fringe down on the edge of the empire. We are now having our rainy season, which means about two rainy days a week. Perhaps we will have five or six inches of rainfall during the year. Last month (June) I treated two men with frost-bitten feet, which resulted from sleeping in too much snow on the mountain passes between here and Ta Chien Lu. Doctoring frostbites in the good old summertime is a new occupation, especially for one living farther south than New Orleans.

I have recently rented a house and am having my furniture made, and will remodel the house in time to occupy it by the time Dr. Shelton returns. The house is fifty feet square, and I will have more trouble in scattering myself over it than I am now having to fill the Shelton home. Am trying to make some plans to ocupy the space to the best advantage. As there are only a few partitions, and these are easily removed, I will be able to divide it up as I wish. In my last attempt I cut the place into dining-room, bedroom, kitchen, pantry, bathroom, storeroom, study, sitting-room, Tibetan guest-room, Chinese guest-room, and then had some to spare. Of course, we may need part of this home for our new missionaries who return with Dr. Shelton, as Brother Ogden will not leave for several months after Dr. Shelton returns. Later, however, I may have "room to let." The place is much larger than I needed, but we got it on

favorable terms. I had to have some place to live, and this was the only available house. We use the place for five years, and then get back what we have spent on repairs and the 300 rupees we have paid for rent. Really, it is more like a mortgage than rental, for we keep the place if the owner does not want to repay the 300 rupees ($60 United States currency) and whatever we have spent on repairs. The place is like all other Batang houses: made of mud; stable on the ground floor, and rooms above. On one side is a place I can use for a horse, when I get one, and on the other side I have about a third of an acre for a garden, several peach trees, and a large English walnut tree thrown in for good measure. So you see I will be well fixed if I do n't get lost wandering around in vacant rooms.

Batang, Tibetan Border, July 8.

A LATER LETTER.

It is now about 10 A. M., Central time, in America, if I have not missed my calculations, and I wonder what you are doing. You may be having similar thoughts of me; so I will tell you where I am, and later I will give a full account of this journey. Yesterday about noon we reached the capital of the Durgee Province. Some maps have the towns marked Durgee or Derge, but there is no such town; the place is called Gun Chem, or Big Lamasary. We will be here a few more days, and then go on to Chamdo; thence to Batang. Our original plans were thus, but a rebellion near Chamdo caused us to change our intentions. When we arrived here and announced our purpose of going on to Chamdo, a little official went up in the air; but we told him our passport was good for this whole province, and we would go where we pleased, regardless of him. To-day he ordered our ula and appointed soldiers to go with us to Chamdo; so I supose we will go that way. If I can I will send this back to Batang and have it mailed there before I return.

We are staying in the palace of the king, although there is now no such a person, this man having been deposed by the Chinese Government and given the country around the Bantang. The Chinese official spreads himself out over as much of the palace as he can. The palace is a large three-story house, with extra rooms above on the flat roof. We

View showing land recently purchased at Batang, Tibetan border, for the Hospital and Mission buildings. The cross marks the location. It is right on the road to Central Tibet. The "shelf" in the hillside is an irrigation canal.

are in one of the guest-rooms, one side of which has forty-four niches for idols; all the other rooms are similarly arranged, not to mention the three-story idol-room, which contains the big idols of the palace. On the corners are gold domes and two hencoop-shaped towers, also covered with yellow metal. The rooms are beautifully painted, and decorated liberally with gold leaf. The windows are scroll work covered with fine silk, which admits sufficient light, as all the rooms are liberally supplied with windows. To-day I have treated twenty patients, visited the big lamasary and the prayer-wheel house. As soon as we can get some more books we will set out for Chamdo, and then to Batang, which journey will take twenty to thirty days.

Gun Chem, Tibet, July 25th.

Enduring Hardship As a Good Soldier.

W. H. HANNA.

It has been raining here since Thursday night, and this is Monday. People had begun to despair because the rainy season, which usually begins some time in May, had not yet come, and the rice, their principal crop, which needs so much water to make it grow, was drying up. The Romanists had brought out their images and paraded them up and down the streets, praying for rain. The Christians had prayed in public and private that the rains might begin. So it seems since Thursday that the heavens have been opened and the water has dropped. We have just now heard from one of our meetings of yesterday. Brother Buenaventura just passed by on his way home from his preaching point at the seashore, five miles away. He said that out there Saturday night and yesterday the wind was terrible, and the sea came dashing up so near to the houses that they were n't sure but that they would be washed away. On all sides the water came through the cracks in the board houses, and in many places it came in through the roof also. But even though that were the case, twenty brethren met together in the house in which the evangelist stayed for prayer and worship on Sunday morning. In the afternoon he started back home, but the strong wind and rain, seemingly coming from all directions at once, compelled him to stop for the night. I wish the brethren in America could have seen this brother, more than sixty years old, as he came in, dripping from the rain, protected by a rubber coat, but with shoes stripped from his feet. He had started out in the rain on Saturday, and was willing to endure all the hardships of the storm for Christ's sake.

In the time of the cholera here, three years ago, when it was dangerous to go

BUENAVENTURA GARCIA.

from house to house, this same brother made his regular trips to the seashore, passing often many corpses on his way; and when remonstrated with for thus endangering his life, he would say, "My life is hid with Christ in God, and he will care for me if I do my duty."

This man, before he was converted,

was one of the worst of sinners, but now is one of the most consistent Christians. He is one of the evangelists who stood up with the rest a year ago, when we got word that the money for each station had been cut ten per cent, and said: "I am willing to preach the gospel even though my salary is lowered. God has done great things for us, and we must make sacrifices for him.'

At that time he was getting only $10 a month. Since that he gets $9 and supports a family of nine children, two or three of whom are able to partially support themselves.

Brethren in America, what do you think of that? Do you think, even if one missionary of the hundreds employed should happen to be mistaken in teaching the truth, all the stations on that account should suffer because you insist on that as a reason for withholding your support to the Foreign Christian Missionary Society, that is carrying on so great a work in many lands, in each of which there might be told just such a story as that I have related?

Vigan, P. I.

Shipwrecked At Sea.

MRS. MAUDE W. MADDEN.

[Mr. and Mrs. Madden returned to Japan in August. On nearing the coast of Japan, while in a dense fog, their ship ran on the rocks. Very fortunately all the passengers were saved. Mrs. Madden tells the story of their dangerous experience in a very interesting way.]

We were told one night to prepare to land in Yokohama early in the morning. So people were astir about six o'clock. The fog was so dense there was no sign of shore, though the previous day we had sighted Kiukwazan—a big mountain just off the coast of Sendai. At about half past six the ship struck a rock. There were three decisive shocks as she tried to get off, but instead got harder on. *Instinctively* we *knew* what had happened, and hurried our dressing and packing. Two or three ladies were hysterical, but aside from that everything was as quiet as if a shipwreck was the natural thing. Those who dressed hastily had time for breakfast; but a queer thing happened. Our ship had hardly given her call for help, and sent her "wireless," when the fog began to lift, and in half an hour the clear Japanese coast and the reef on which we lay were as exposed as if there had never been a fog. By this time we were almost surrounded by Japanese fishing boats, and a little to the south of us stood the Nojima Lighthouse jutting out into the sea. Strange we had seen no light!

Now, instead of landing in Yokohama in our best clothes and dignity, we were hustled off into the fishing boats and sculled to shore by the almost naked, brown fishermen. Every one was saved; so was all the baggage, eventually, and some of the cargo. But the beautiful white ship that brought us so comfortably across is still out there on the rocks, a prey to wind and wave, though several attempts have been made to re-float her.

The fishermen landed us at the village of Shirahama (White Beach). We were all made comfortable at the new Buddhist temple there. The village masters even going to the trouble of putting up a canvas canopy for those who, rather than remove their shoes and enter the temple, preferred staying in the yard. We were here about eight hours, when Japanese Training Battleships *Soya* and *Kumatsu*, called to our asistance by "wireless," took us on to Yokohama. These ships are two old Russian battleships, captured and remodeled, and now the homes of several hundred naval cadets. Fine, courteous fellows, too, I assure you; all of them speaking English fairly well. I wonder how many American naval cadets can speak Japanese as well! *Is n't it quite as important that they should?*

I wish I could give you more details of this interesting day, but my letter is too long. Just a little more. Some of the ladies were quite afraid to leave the *Empress* for the naked-looking sampans and their naked owners. How "supe-

rior" I felt! and how grateful that my children and I had had many *pleasure* trips in just such boats with just such men, and *knew* how *safe* they both were! Again, at the temple, my "language" came back to me, and because of this the other ladies could be made more comfortable. We found the women at the temple busy with the silkworms. This was very interesting to the American women, who had so long worn silk but had a very crude idea of its culture.

That evening on the *Soya* we were refreshed with sandwiches, cakes, and tea; and at midnight with canned beef, hard tack, and raw tomatoes, and always all the mineral and aerated water desired. In the midst of all the anxiety and sorrow of the disaster, Mr. Payne, the C. P. R. Company's agent at Yokohama, said, as we were going to the *Soya's* lighters: 'Here, Mrs. Madden, is a bottle of Horlick's Milk. Take it along for all the little children; I do n't know how they will fare." There were two other little children besides ours, and but for this thoughtfulness they would have been hungry.

We were landed at Yokohama at two o'clock in the morning of July 28th. At eight o'clock that same morning, after six hours' rest in a Japanese hotel, the children and I took the train for the mountains (for we were again in intense, humid heat), while Mr. Madden remained behind, to see if any baggage could be landed. The C. P. R. Company assured him later it was needless for him to remain, as they would send it on to us as fast as it came in. So he followed us on the evening train.

Mr. Robinson, of our Mission, and Miss DeForest, of the Congregational Mission—looking for her younger sister, who was our fellow passenger—met us on the wharf, and Mr. Robinson came on up with us to the mountains. We reached Karuizawa about six o'clock in the evening, to find the McCorkles (Hiram students), the Places, Misses Armbruster and Johnson, the Hagins, Cunninghams, and others at the station to meet us. When we reached the cottage Mr. Robinson had rented for us, there on the porch stood "Matsu," our old cook, waiting to welcome us, and supper all ready on the table. It was really getting "home" again. Mr. and Mrs. Robinson had supper with us; though we all talked all the time, yet there was n't much left of the fried chicken, mashed potatoes, sliced tomatoes, peaches, cookies, and tea when we left the table.

After supper there was a constant stream of friends of our and of other churches to talk of the shipwreck and of friends in America.

Since we had no baggage, Saturday was spent in finding proper clothing to wear the following Lord's Day. I was fortunate enough to find a ready-made cotton crépe dress for me at a shop on the street, and with a little sewing for the children, and borrowed things from kind friends, we were soon made comfortable. Sunday the services in English at the Union Church were inspiring, helpful, and restful. Here we met many more old missionary friends and some new ones, and listened to whole chapters of the Blessed Book and whole hymns, though they might have six stanzas. *There was time for worship.*

But amid the pleasure of the return has been sorrow.

We found the splendid young pastor at Sendai ready to leave for America for further education. We were glad to encourage his going and recommend Mr. J. Kokubun to the fellowship of the churches at home. In his absence the Sendai pulpit was to be supplied by a junior ministerial student; but the second Sunday after we arrived Mr. Sato, a big Japanese, apparently in excellent health, suddenly collapsed with hemorrhages. He is not yet strong enough to be removed from the parsonage to the hospital. Tuberculosis, the scourge of this land, is taking him from us.

During that same week came a telegram from Fukushima, one of our outstations, saying, "Hamada drowned; come." Mr. Madden and Mr. Robinson went immediately; but it was a week before the body was found. Hamada also was a junior ministerial student, assisting Kawamura this summer. He was the most relied-upon young man in the Sendai church. The first of our Sunday school pupils ever baptized there. The only child of his widowed mother; engaged to be married to one of our young Bible women; a most enthusiastic,

faithful Christian—one intimate in our home as teacher of Japanese to our boys, and companion in their outings. How could Hamada be spared? Yet God took him. We are stunned by such sudden loss of workers, yet glad to be here at this time to help fill up the gaps. There have been so many deaths, and a few removals from the Sendai church. The oft-repeated cry, "They die so fast!" is not exaggerated; and most often it is the brightest of our young people who go. Four have gone from one home in the two years. Thankful are we that because of us some are Christians.

Last week a Presbyterian missionary was killed during an eruption on Mt. Asama. This volcano is near Karuizawa, and Mr. Hail had guided a party of sightseers up to the crater. For the last twenty years or more crowds of people visit this volcano every summer, and this is the first accident I ever heard of. Two Japanese were also killed, but not immediately. Our house is first on the road from the volcano to the village, and Mr. Hail's body was brought here to be prepared as much as could be before taking it to his father's cottage. That day, as I sat hemming some new sheets I kept thinking of the party on the mountain. Though no one ever was hurt before, yet there is always more or less anxiety until each party returns safely. (Mr. Madden, Harvey, and I made this trip with a party of fifteen three summers ago.) At noon Mr. Madden came home, telling of the accident, and that he had been busy all morning helping get a relief party equipped and off. Practically all the horses were already out there, and others had to be gotten from a village two miles on. While we were at dinner the least injured came wearily into the village, one by one. Presently came a call for drinking-water. I called our boys and several others, and got them started off with bottles of water. Elmo got ahead of the other boys, and at the village, two miles away, met the men carrying Mr. Hail. They were glad enough for the water he brought. (You know, perhaps, that most villages have no wells; the people use the water from river or brooks, and it does n't seem quite safe for us to drink it.) About a dozen men drank Elmo's two quarts. The other boys met men who sent them back home, because the relief party was so near home. How little I thought, as I sat

Mr. and Mrs. W. H. Erskine and family of Akita, Japan, in native costume. They are now home on furlough.

hemming those new sheets, for what purpose they were so soon to be used! How strangely our lives are woven together, after all! Just Sunday I sat behind Mr. Hail in church and admired his strong physique, and thanked God for his strong, pure, good, boyish face, and hoped that my sons might be just such as he; because he was a missionary's son also, and was doing a man's work in Japan. His wife, also, is a missionary's daughter. The missionary community raised a purse of nearly $1,000 for the widow and the four little children.

I had hoped soon to go on to Sendai; it is our home, and there our journey ends; but we will be detained here another week, I fear. And so I shall have to write again to tell you of Sendai. In the meantime we have received a number of letters from our Japanese friends, welcoming us back to their country and their homes. We think, how marvelously our Father has cared for us all the way! and pray we may have the will to do his will while we live.

The Ideal Missionary Church.*

W. E. CRABTREE.

In importance the first inquiry is this, "Is the Church really missionary?" It takes a very long time to awaken the Church out of her sleep. We have tried in a brilliant and radical attack upon her somnolence to startle her. The encouragement is that she seems gently shaking the slumber out of eyelids. We have tried to touch her pride by denying her identity, if she do not open her eyes to the missionary enterprise. A sleeping church is unknown to New Testament models; a sleeping church is no church; fatal is the sickness of sleep. Those brave prophets of our Israel have said it is tautology to speak of a missionary church. It can not be a church of Jesus Christ unless it is missionary. It is necessary to be radical in this fashion to bear in the duty so imperative. We speak of the manly man and the churchly church, with all the negative implications. We shall be generous and not take the charter away from the sleeping church, and in the meantime continue to frighten her into wakefulness. Before we ask after the ideal for a missionary church we must ask the other question, more basic: Is the Church really missionary; is it to continue missionary; is it to increase in missionary interest? In order to provoke to good works we have been compelled to give very inadequate replies to the question. If we convert people out in the great fields of the Orient, we must very successfully carry on the enterprise of making converts at home; not only converts from the hitherto unreached multitude to the church, but, what to the present point is even more important, converts in the church to this missionary

undertaking. I heard Dr. Withrow, president of the Congregational Foreign Society, say last month that it required an average addition of four members to every church in the country each year for that Church to hold its own, and, of course, further additions if it make advancement. Our problem at home is to convert a new church every generation; and since our most liberal givers are passing one by one, ours it is to bring in

* Portion of address delivered at the Portland Convention.

other men with like convictions and conscience. We must complete the work of winning the half-turned Simons, the almost into the altogether, that they may strengthen the brethren. That which found expression yesterday must not be in eclipse to-day, or the line of march turn backward.

We are familiar with the chart of black-and-white squares. It has been with us now for many years, and we have grown impatient that the white has so slowly pushed the black from the dominant field. The white was missionary, and the black non-missionary. We have been told that the criterion was the reception or non-reception of a gift of money by the Foreign Missionary Society from that church. This decided whether it was missionary or not. No attempt could be made to discover whether the Church did work along similar lines, for the sake of the agitation so necessary to have conducted, it would be impossible to inquire whether the amount contributed was large or small, liberal or niggardly, the fact of a contribution made the church missionary. The sin of blackness was a failure to raise a collection. A step in advance was the apportionment plan, the desire being to have commensurate offerings. No self-respecting church was indifferent to the stars in the printed lists of the Annual Report; at least, the preacher was sensitive about it. It greatly increased the average of our liberality. The church no longer was counted a first-class missionary church that fell below the apportionment. The committee never claimed infallible judgment, because not in fact omniscient. It was to be expected some would be eased and others distressed. Here was a fat, sleek Kentucky or Indiana church with estimated wealth of two or three millions, wearing the stars of the missionary church, with $150 or $200 apportionment raised; and here in the same list was a poor, lean California church of half the numerical strength and of one-tenth the financial strength, destitute of stars, rated a second-class missionary church because it lacked $10 of raising $300. The inequality of all this is apparent to no one more than to the Foreign Board, and yet the apportionment plan has swiftly stirred the church to increased interest. The booklet entitled "The Centennial Living Link" was full of interest especially to those whose pictures were displayed. I liked it for that reason. But if "Living Link," in some respects one of the very best plans to bring vital touch and sense of personal responsibility to the local church, if this contribution is proposed as the proof of interest in missions, the knowledge of those churches enrolled in the little souvenir completely refutes it. A wealthy church supports three or four missionaries; a wealthier church is content to remain just inside "the Living-link" column and contributing a like sum is a small and heroic congregation, poor in purse but rich in faith.

I turned to the Year Book to see if the name of E. R. Black, London, Ont., was there. I was sad when I found it not. I hoped "the Christian Workers" Church was Christian. It seems such a pity they are not Christians; it seems too bad they are not in our fold—that is, too bad for us. It is a church of 110 members, with little of this world's goods, composed of the lower working-class. Some of their women meet every two weeks the year round to pray for missions. These women prayed for six months that an offering of $1,000 might be made on the annual Missionary Day. Their pastor believes and teaches that the church exists solely to carry the gospel to others. Their current expense is $1,500 a year. The week preceding the offering was given to much prayer and addresses by missionaries. The morning of the offering the pastor said: "Please be careful that your giving is to the Lord to-day. Moreover, we want only cheerful givers. Let no one else bring an offering. The plates will not hold the offering; so come forward and place your offering on the table." They came: the poor people, meanly clad factory girls, shop boys, servant girls, seamstresses, housewives, errand boys, washer-women, clerks, fathers of large families; the table was covered, heaped up with envelopes and boxes, full of the savings of a year, coppers, nickels, dimes, and dollars. The pastor wept for joy. The prayer band praised God for answered prayer. One thousand

one hundred and fifty-six dollars were placed on the table, an average of $10 per member, who had already contributed more than that toward local expenses. Glorious church! New Testament church! Christian church! In the presence of such consecrated liberality, how artificial and misleading seem all our designation of a missionary church.

Considered socially, we are told that one man is no man. In society we can not think of a man unrelated to his fellows. I do not forget, however, that in the beginning of his great Kingdom, Jesus was particular about the human unit. Hearing, believing, repentance, surrender, baptism, worship—all conversion is the exercise of the individual. It is not true that one man is no man in the invitation of Christ. The worthiest motto proposed by our Foreign Board is this, "A contribution from every church, an offering from every member."

A church is approximately missionary when the offering registers a gift from every member of the church. And I come speedily to my full subject and declare that church to be ideally missionary which registers in its offering a gift from every member, and that gift representing the honest financial ability of the giver. Jehovah comforted the captive Jew in this fashion, "Look unto Abraham, your father . . . for when he was but one I called him and blessed him and made him many." Carey wrote, "It was a good consolation to me that Abraham was alone when God called him."

The power is resident in our churches to evangelize the world in three decades. The unfailing resources of that partnership with the Father and his Son Jesus Christ are at hand to direct, sustain, and reinforce. Where there stands a faithful minister, the church's great commission is oft proclaimed. In great measure the church has confronted the task of the world conquest. Many an anxious preacher, from brave Isaiah to this year of grace, has pathetically exclaimed, "You will hear with your ears without ever understanding; though you have eyes, you will see without perceiving; dense of mind, dull of ear, and blind of eye." Jesus sets them to watch; he returns to find them sleeping.

Professor Mullens has given us a fine word. It is this: "It means spiritual vision must be coupled with the practical task. You know that a vision without a task makes a missionary, and a task without a vision makes a drudge." It is very patent that to the element of the church which most concerns us in this problem, the bringing of the task has awakened no enthusiasm. A trifling gift in courtesy of the occasion, utter indifference, if not irritation and hostility, have proclaimed their disavowal of the work.

Brethren, let us come to visions. The task is present to save us from idle dreaming. Oh, for the power to open eyes and unstop ears! Lord, teach us how to vitalize and tone up the heart of fatty degeneration! Let us come to visions. Later we may be partial to Moses on Pisgah. To-day let it be Moses upon Horeb, with the stretch of desert immediate; Moses at Kadesh-Barnea, with foes before and cowardice at home; Moses, in whose ears are ringing the words, "Go up and possess the land." Not Christ on Hermon, with heavenly sheen surrounded; but Christ on Hattin, teaching the world's teachers in sight of land and sea, valley and terrace. Not Christ the moment after ascension, but Christ that other moment when underneath the disciples eyes lay that Jordan, Jehovah had not made a border between his people on the east and on the west; that moment he said, "Go, disciple all the nations." I crave this power to cause not the people, but the man of God, to see the Kingdoms of the world as destined to bring their honor and glory into the city of the Great King, and this man of God, by the surrender of his all, to grace the triumph of this King of kings in his procession across continents and seas. The three words selected by the women's organization a few years ago, "Information, inspiration, realization," were in psychological order and call loudly to preacher, church official, and every interested member, to be patient to instruct, intense but controlled in zeal, and to lead the way by daring and constant gifts to the

world's immediate evangelization. Directly we shall see our brethren shake off the robe of night, and catch, one by one, the visions splendid; the vision of pathetic India more urgent than a Peru; an appealing China more inspirational than an Aztec height; an Africa of dark hue, more alluring than her Golcondas of the south. Theirs to feel the disturbing sense of a world neighborhood, and the entire body suffering with the humblest member.

Xavier, the Latin Church's missionary joy and crown, tarried at Rome before setting out to preach Christ in the east. His friend Roderquez heard him cry out in his sleep one night, "Yet more; oh, my God, yet more!" In his dream there had come a vision of his future career, of his suffering, weariness, the storms to be battled, the fierce storms of heathen rage, the continents to be traversed, the seas and rivers to be crossed, danger and death on every hand. But along with these he saw the nations he would bring to Christ, islands, continents, empires that heard of Christ through him, and he exclaimed, "Yet more; oh, my God, yet more!" More toil, more suffering; but more souls.

Flood and Famine in China.*

DR. PAUL WAKEFIELD.

We got back into Wuhu on the 11th of September, after a five days survey of the famine conditions in the Wu Wei Chow, Chao Hsien, Yuen Tsao districts. Very favorable winds and weather saved us much time. We traveled by night and worked largely by day.

In general, we can say that after leaving Wuhu and going north of the Yangtsze the whole country to the foot hills of the ridge of the mountains running parallel to the river on the north is flooded, forming one vast lake. Location of dykes can sometimes be told by the tops of trees sticking out of the water. Sometimes the dykes or the tops of the hills will show above the water and where these are seen they are covered with huts of the people or more often crowded with the coffins of the ancestors. This is exclusively a rice district, but absolutely all the rice I saw on this whole trip was a little patch, possibly one hundred feet square, growing on the top of a hill that had been leveled off. The rice was possibly two inches tall. On the sides of the mountains some fields of vegetables could be seen growing.

A Christian Chapel, Ruined by Flood.

Now and then a farm-house roof is seen. Usually that is all that is left. Often the farmers have built a little platform in the tree-tops by the side of their homes and are living, as only Chinese could live, on these little platforms under the open sky. They seem to prefer to stay by their homes as long as they have anything to eat rather than to go into strange places among strange people.

The villages and cities along the way have suffered quite as much as the open country. All are flooded at least to the door tops. Many of the buildings are utterly destroyed. The people are living under the roofs or on the second floors, providing they have such places. Some of the smaller cities on low land or in exposed places are utterly wiped out.

At Chao Hsien there is like destruction outside the city wall. The city inside the wall is protected, and is built

*Our Missionaries are right in the heart of the great flood district in Central China.

around the base of a rather steep hill, so only the main street and two parallel streets running from gate to gate are flooded. In the city the chapel and school of the Advent Christian Mission are flooded and the rented chapel out of the south gate is destroyed. At Yuen Tsao the compound of the Methodist Mission is flooded and the two side walls of their chapel are all down. The building is a wreck.

It should be noted that it is not high water that has done the damage, but the high winds. Sweeping across the great stretch of water a wind will quickly whip up great rolling whitecaps that will destroy anything not especially made to resist the force of the waves. The flooded country extends over an area fifty miles wide and eighty miles long. It is this damage of wind and wave on the 23d of August that resulted in such great loss of life. A conservative estimate places the loss at two thousand people, but in the wildness of the storm and the scattering of the people it is extremely difficult to make any estimate whatever of the loss at that time. In this same storm a large amount of the grain saved by the farmers up to this time was also lost, making it difficult to estimate how great the need will be. We do know that in the Wu Wei Chow district, the best rice district in Anhui, that only one-twentieth of the crop was harvested at all. This district has a population of over 350,000 and over 200,000 acres of rice fields normally under cultivation.

Stories of disaster are only too plentiful, of roofs falling in and crushing the people, of people crying for help, and, because of the storm, unable to be saved. Ruffians in bands have robbed and ravaged. The conditions are such that these things are exceedingly difficult to control. The loss of implements and household goods and domestic animals has been very great indeed.

At present there seems to be little real starvation, there is more sickness, due to exposure and crowding in unsanitary camps. There is much typhoid, but we have heard of no cholera. When the water goes down, and the muck and deposit begins to dry the danger to health will be much greater. At present the water is still flowing in from the river, as we had good occasion to know. On Saturday we were at Wu Wei Chow, where the city itself is again protected by a wall. Outside the city the buildings are badly damaged, and the chapel of the Christian Mission out of the east gate is totally destroyed. We left here on Saturday for Ti Gang, which is ninety miles up the river from Wuhu. All went well till we came to

Improvised homes of Chinese famine sufferers. They must live in these places through the cold days of winter.

the dyke opposite the city. Here the Yangtsze was flowing in with a tremenduous current. We failed to make an opening on the first attempt because of the current, although we had a strong wind. On the second attempt the wind seemed to lull a little and we were caught square in the current, which sent us with no little force directly into a clump of tree tops in such a position as to force us to face not only the current but also the wind. We got our sail untangled from the limbs, cut away the branches, and let the boat back till we faced the wind squarely and tied fast for the night. The wind came up in a gale which beat the Yangtze into a high sea, while the water in the dyke was little better. The thing that saved us was the fact that the great current we stood in seemed to iron out the waves and we were comparatively quiet. Our problem was as to whether the trees would hold or not. The wind kept up till the noon of Sunday, when it quieted a little. By means of ropes we let our selves out backward through the clump of trees and set the sail and let go. The current swept us back for some distance but we soon got out of it and sailed for Yuin Tsao, which place we reached in less than four hours, having covered nearly fifty miles in this time.

I think this may give you an idea of the amount of water in the territory when I tell you that this dyke broke on the 23d of August and the water has been rushing in in this way for eighteen days, and this in spite of the fact that lower down the river the dyke is destroyed for great stretches. It is difficult to imagine when the water will be gotten out of the inland where all the tendency of the dykes is to hold it in.

To the south of the river the floods filling back and increasing have reached Ning Gwa Foo, forty miles away. The rice crop, and a good one, has been gathered here. Reports come that bands of fiends have tampered with the dyke and let the water into the city in order to rob and ravage. The officials have taken firm hand and are shooting the brutes on sight. The people of this district report themselves overloaded with refugees from the north, who have come in, attracted by the good crops.

We must get away from the situation far enough to see it as a whole before any conclusions can be drawn. There will be great suffering and loss of life in the winter if some systematic relief work is not instituted. It is conservative to say that there will be a million people in the most extreme need in this territory. The Chinese must be encouraged and "stimulated" to do their utmost to meet the situation. At present the great grain merchants are rushing the rice down from above Chao Hsien and empty rice boats are hurrying back. This is being done with the evident fear that the government may compel them to sell it at a fair price. It will have to be bought and brought back again or the people will die like flies in a trap. Those in control of the land and the rice in this district could probably meet all the need. They thoroughly know the situation, but are high in power in Pekin, and the hurrying of the rice boats gives us little hope that there will be any change in the old policies of these people. Rice is being held at a reasonable price as yet, but when the stores are safely out of the country the prices must go up out of sight. At Yuen Tsao we were told that the agent of this great family was discharged because he was too kind in the settlements with the tennants. As I have said, it is difficult to tell how much has been saved by the farmers through the typhoon. When the landlord has his share there will probably be little left for the millions. We hear again the old saying of the officials that it will not hurt to have a few less million people. It is more than time that this spirit should have gone from the land. The people are not in a spirit to bear such an attitude. There has been no end of sympathy from foreigners in the past, but the time has come when there is little virtue in patience. The time has come when the consideration of the welfare of the millions is imperative, and if the officials and men of wealth in this land have grown deaf to the small voice that is now in the air, they will reap a whirlwind of bitter hatred of their people and the scorn of all civilized nations.

Wuhu, China, September 13, 1911.

Irwa Y'alongo.

A. F. HENSEY.

Five miles upstream from Bolenge is the village of Wangata. Here the Bolenge Mission was started first. Its inhabitants have always been loyal to the mission, though they have not until recently accepted the gospel. Every Sunday afternoon the Bolenge Christians conduct a Sunday school in this village.

Would you like to see one class of this school? Imagine a tree on the banks of the rushing Congo, its branches twisted with years of blazing sun, and its gnarled roots forming natural, if crude, seats beneath its shade. There are seated perhaps twenty people, their bodies red with "ngola," but all with eyes intent on the speaker. Most of them will seem very ordinary natives to you, yet one of them will not fail to attract your attention. There he sits, with his back against the trunk of the tree, his body looking as twisted as its roots and branches. White is his hair—or would be if it did not have so much dirt and red paint mixed with it. White, too, are his hands and feet, for he has been the victim of a disease akin to leprosy. Dried and shrunken his face, but his eyes blaze like stars in the night.

For this is "Ibwa y'alongo"—"Death in Blood," the ancient chief of this village. Long years ago, long before the white man came with his canoes which go without paddles, Ibwa y'alongo felt the blood of his savage ancestors surge in his veins, and in the pride of youth and strength he swore with fearful oaths that he would never die save in battle, as we would say, "with his boots on!" So they gave him this name, and in days past he tried right worthily to carry out his vow. Even since I have been at Bolenge he came once here with the intention of killing a man in the village. But now he can barely drag himself painfully out under the tree to listen to the Good News on Sunday afternoon.

Often when the teacher has finished, Ibwa y'alongo has some questions to ask. Once it was: "We have two eyes, so

Dining room of the Oregon, mission steamer on the Congo.

whenever we look at a man we see two men; we have two ears, so when he speaks we hear two men; when he is buried, there is but one body; now of all the five, which one goes to God to be judged?"

Another Sunday he was in great heaviness of spirit; so his question was: "I am old. The companions who followed me biliki-bikiki into so many fights are all dead. Of all my wives only one remains, and she is as weary of living as I am. I want to die. Why does God compel me to live?" "Death by Blood," where is now your vow? Very gently the teacher explained to him that the good Father was letting him stay here awhile longer so that he could repent and get ready to go to a new land.

Then I spoke to him and to the class of the Land of Promise beyond the grave. Shall I ever forget how they listened? But all of a sudden old Ibwa y'alongo interrupted me, crying out, "But, white man, heaven is so far away, and I am so old and tired; how shall I ever get there?"

As tenderly as I could I tried to show him how far away heaven was; far away not in distance, but because of all the blood of men and women he had spilled in wantonness. Then there came to me the promise of the Master, "And him that cometh unto me I will in no wise cast out." And so we left him pondering there beneath the tree—maybe too old for a different day.

But the little ones—and the young men and women of this land of blood and death—shall we not make heaven very near to them before it is too late?

Bolenge, Africa.

YOUNG PEOPLE'S DEPARTMENT

The Christian Endeavor Society at Honolulu, Hawaii, has just sent fifty dollars to furnish a room in the new hospital at Batang. The society is a small one, and this gift indicates the deep interest the members have in sending the gospel to the heathen nations.

The Endeavor Society at Paris, Illinois, is planning for a Japanese bazaar before the holidays. Mr. Fred E. Hagin, Living-link missionary of the church at Paris, sent a box of all sorts of Japanese knicknacks to be sold. It will be a very interesting occasion.

MISSION STUDY.

The year opens with greater interest in mission study than ever before. Our Endeavorers are waking up to the fact that they lack missionary information. Mission study classes are springing up in all directions, and we are glad to meet all demands for supplies and any assistance we can render.

The big class at Oklahoma Christian University, under the leadership of Professor Marshall, has opened with an enrollment of over a hundred names. The class will use "The Uplift of China" as its first text book.

A hundred Endeavor Societies have indicated their intention of conducting a mission study course in "Ten Lessons In World Conquest." This is very encouraging. We are sending sample copies of the book to all societies that will try to organize a class, or take up the course in the regular service.

Among Our Missionaries

Briefs from the Workers.

—P. A. Davey, Tokyo, Japan: "We have had five baptisms recently. Hasegawa San visited eighty unevangelized towns and villages in his native province this summer. He called at courthouses, police stations, ward offices, schools, temples, and wherever he found an opportunity preached the gospel."

—Herbert Smith: "We are feeling quite encouraged over our school at Lotumbe. Until now Mrs. Smith and I have been doing the teaching. At present we have two native teachers—one is from Bolenge, the other is from the Baptist Mission. A class of thirty-two boys meets every morning at six o'clock. We are making good progress, and we feel pleased and hopeful."

—Miss Mary Thompson, of Harda, India, writes: "The dreaded famine has been warded off in the falling of fine rains during the past week. Prices in the grain market will doubtless be normal soon. The farmer is happy, and the grain dealer and money lender are sad. Three of the Christian women have been very ill. We are thankful that they are recovering. Nine hundred and seventy-five out-patients have been treated during August. Total attendance at the dispensary, 2,079."

—Nine baptisms in Sendai District during the month of June. Miss Rose Johnson has one hundred and twenty pupils in the new Sunday school at Iezaka. Her work among the women in Fukushima is very encouraging. The Japanese pastor at Sendai, Mr. Jingoro Kokubun, will start to America the 28th of July. He expects to spend three years in Drake University, and then return to Japan more perfectly prepared to evangelize his own people.—C. E. Robinson, Sendai, Japan.

—O. G. Hertzog writes from Chuchow, China: "We are anticipating a fine time in India and the Holy Land, as well as in Europe. We are certainly enjoying our stay in China. I was at the White Deer grotto, the seat of the oldest university in China, if not in the world. I never beheld grander scenery than that which met our gaze as we passed over the mountain en route. The Chinese are rebuilding and enlarging the old school, and the Government will open a school of Western learning and forestry in September."

—Mrs. M. E. Poland, Nantungchow, China: "The foundation of the hospital is finished, and bricks are coming in today. The walls will soon be going up. The rains have been so heavy that no bricks could be burned here. In order to hurry the work, the contractor is having them brought from Shanghai. Although we have had much rain, the summer has been a pleasant one. Doctor Poland has put up the cook and wash-house. It is a building 24 feet by 60 feet. It is quite a fine-looking building, and is large enough for present needs."

—Dr. Jennie V. Fleming, of Damoh, India, writes: "The four village Sunday schools are showing quite an increase in attendance. A little book entitled "The Life of Christ," has been used instead of the regular Sunday school lessons, which are in the Old Testament. Bright colored leaves containing the lesson are given to the children. In this way portions of the gospel are scattered throughout the villages. Our hope is that they will fall into the hands of those who are able to read, and profit by them."

—A. F. Hensey, of Bolenge, Africa, writes: "There were five baptized here last Sunday. We sent two of our best evangelists for a visit to all the out-stations. They returned yesterday and last night we had a wonderful church meeting. The Lord is blessing the preaching of the gospel in the most remarkable way. The Catholics are being driven out of many of the large towns. Six of the most important chiefs have become earnest inquirers. We are very busy just now in preparing for the bi-annual conference of Congo missionaries, which convenes here, October 11th. Our greatest need is the need of men, so that we could strike while the iron is hot."

—The work is progressing nicely. I had two baptisms to-day—two business men, silk weavers. Though the boys' and girls' schools have dismissed for the summer, we had eighty at Sunday school, thirty-three in the primary class. After the

morning service a few of the men talked, over their teacups, of the orphanage which our Chinese churches are establishing, and in a few minutes $23 was raised for this enterprise. I will write more of this later. We have carefully examined twelve or fourteen other enquirers lately, most of whom will be baptized next Lord's Day. As I write a neighbor boy reports to me that his father has died of cholera, and says there is much of it in the city. The missionaries are all well.—FRANK GARRETT, Nankin, China.

—Leslie Wolfe, of Manila, writes: "Sunday, May 21st, we dedicated the little chapel at Wawa, in Cavite Province, making the second dedicated since January 1st, and the tenth since I took charge of this district (Tagalog Province) two and a half years ago. This is a small structure of nipa and bamboo, the cheapest of materials. Humble as it is, this little chapel represents much devotion and self-denial on the part of the little band there. It was beautiful to see the pride and rapturous joy the brethren took in their new church home. Many brethren came from neighboring churches, among whom were several evangelists, who spoke at their best. The fatted pig was killed and roasted. A rich feast for both soul and body was enjoyed. It was a most happy occasion, a high tide of good cheer and sweet Christian fellowship. We are all well. Mr. Kershner has recovered his former state of health. All goes well."

—The following note from Miss Bertha Clawson, of Tokyo: "The Takinogawa Station enjoyed a brief visit from Doctor and Mrs. Pickett and two boys, as they were returning to their work in the Philippines. Their visit did us great good. The Takinogawa church begins a series of meetings Sunday, November 5th, to continue as long as the interest warrants. We are praying for great things. The boys and girls in our two Bible schools will be given training during this meeting, in methods of practical evangelistic work. Takinogawa needs the gospel. Pray that we may give it to them. The Margaret K. Long Girls' School received a fresh coat of paint during vacation, which adds materially to its beauty and freshness. School for the autumn began September 11th. Everything in good shape. Teachers and pupils all eager and anxious to resume work. Evangelistic work in connection with the school begins most encouragingly and prospects are good for a splendid year's work.

—The commissioner of Tibet, who is running things around here, is a fine soldier. He kills more of his men than he does of the enemy. I believe his murders are more numerous than the combined casualties of both sides when fighting. Ten days ago he whipped three majors, beheaded eighteen soldiers, and crucified a captain, cut the skin from around his forehead, pulled it over his eyes, cut off each breast, then each hand, then each foot, and stabbed him in the heart. Before he started his show, each of the eighteen condemned soldiers was made to cut the captain a lick with his sword. Don't tell me that times are dull out here on the border! Did I tell you that about ten days ago I became the physician to the queen of this country? "Her Royal Highness" had the toothache and neuralgia, and sent her interpreter and a servant to "invite" me to be "kind enough to waste my heart" and come to her assistance. I did, and was treated in royal Tibetan fashion, and then went on my way rejoicing, and leaving her to rejoice also.—W. M. HARDY, Batang.

Letters from the Field.

CHINA.

SUMMER STUDY.

KATE GALT MILLER.

One of the pleasures of our summer was having Dr. W. W. White and J. Campbell White with us for a week. As a direct result of this visit steps were taken to establish a school in China for the study of the language. The details, of course, are yet to be worked out, but there seemed to be little variance of opinion among the missionaries as to the necessity for such a school. One of the missionaries who took part in the discussion about the general unfitness of Chinese teachers to teach, told a most amusing incident of his own experience. When he got to the place where he could say a few words he decided to take the initiative himself, as his teacher did not seem at all inclined to do so. So he thought up a phrase that sounded pretty well, and asked the teacher if he might say that. "Co i," was the reply—"You may." Encouraged by his success, he tried again and again, and usually the teacher responded with a "Co i." So the young man wrote all these nice phrases

down in his note-book, getting the teacher to write the Chinese characters under them, and he applied himself diligently to mastering them. He had acquired quite a large vocabulary in this way, when one day the teacher responded a "Co i" to a phrase of which the young man himself was decidedly doubtful. So he asked a further question, "But if I say this will the Chinese understand me?" "O, no," cheerfully, "they won't understand you." When the beautiful collection of Chinese, acquired at so much hard labor, had been submitted to the test of not only whether it might be said, but whether after it were said it would be understood, there remained only a pitiable remnant. This is possibly an extreme case, but all of us who have had to struggle with the language by ourselves, with a teacher who knows absolutely not the first principles about teaching, could give instances almost as heart-breaking. So for the sake of those who come after, we certainly will welcome the language school.

Wuhu.

ENLARGEMENT OF HOSPITAL, LUCHOWFU, CHINA.

G. B. BAIRD.

The addition to the Luchowfu hospital, made possible by contributions from Chinese of the city, is moving upwards rapidly. Soon it will be under roof. It will cost about $1,400 gold. Although all this amount is not yet subscribed, we expect to raise the entire amount from the Chinese.

The purpose of the enlargement is two-fold: First, to provide a separate waiting room and clinic for women; second, to provide a suitable and proper guest room, or reception room. Hitherto the only suitable place to receive a guest was in Doctor Butchart's home. These two purposes appeal to all the Chinese, as they will get constant benefit from them. Had we asked for money to enlarge the hospital chapel and provide a reading room and library, perhaps we would have received but little response, for they may not see the advantage in these things. They are willing to give money that their mothers, wives, and daughters may have a proper waiting room, where they are not compelled to mix with the men, and in a way lay themselves open to insult, or at least an infringement of their customs, when they come to the hospital for treatment.

Perhaps few of them would have contributed toward an enlarged chapel and a reading room and library, and yet they have made both these possible by their contributions. The new women's waiting room adjoins the old waiting room or chapel. For the church services the two rooms can be thrown together with a fifteen-foot opening between them, thus giving us a regular seating capacity of 230, with a possibility of crowding in more than 300. The second floor above this addition will provide several new private wards for women. The guest room, about 12 feet by 25 feet, will adjoin a reading room of the same size, with a large door between. The idea of a public library has yet to be developed in China, and I am planning to make a start in that direction in this city.

PATHETIC EXPERIENCES

DR. W. E. MACKLIN.

I spend a good deal of my time in my hospital examining blood secretions, etc., in order to diagnose disease. I get a number of cases of old chronic dysentery, diarrhea, or malaria, but the fact of the symptoms does not explain all. We attempt to find the cause. One of our cases may look very sallow and pale, his face puffy, and his legs swelled. In these cases we often examine and find hook-worm. Cases that we used to call malaria, with large spleens, dropsy, etc., are now found to be schistosoma, or kala agar. A man single-handed and conducting a hospital is not able to fully diagnose all the cases that come along. Every hospital must have a good laboratory for research, or it is a mere pioneer work, and many cases are not diagnosed nor properly treated. I worked yesterday till my head troubled me, and then went out on horseback to the country to preach, but was hindered by the high water. The floods are awful this year, and thousands will die of famine. As I crossed a certain bridge on a crowded thoroughfare, I saw a man and made a mental calculation of his prospects for life, and thought, "He can not make it." On my return I got off my horse and felt his pulse. The poor fellow was lying on the curbstone, and he was so weak his head rolled off the edge. I asked the crowd about the man, and found he had been lying sick for several days on the side of the road, and had sold out his all—a wheelbarrow—with which he had done a carrying business. He was half

comatose. I told the crowd that in China they did not do much of the Good Samaritan, as they spent all their money worshiping Satan and trying to appease him. They seemed to agree with my remarks. I told them that I was trying to get them to stop their useless sacrifices to devils, and spend the money in helping men—the poor and needy. I asked them to take up a collection to aid the poor fellow. They collected a little, put him in a rikishaw, and sent him to the hospital. Then I had an hour's work with the microscope. At last I found the malignant form of malarial parasite, and the man seems on the way to recovery. I had to examine other cases, and went to bed, tired out, about 11. At one I was called up. A man had slept on the railway switch, and was run over and both feet crushed, one completely mangled. This I amputated, and am trying to save the other. At four o'clock I went to bed again, but could get no good sleep—brain cells too tired. I tried it several times to-day, but failed to get much refreshing sleep. How long will a man last on four or five hours' sleep a night?

INDIA.

A TWENTY DAYS' EVANGELISTIC TOUR BY HARDA (INDIA) NATIVES.

N. R. PARKER.

There were in the party Pastor M. J. Shah, Brother B. Herbert, Pandit Raghnvar Dyal, and the writer.

Through God's kindness we preached the Word of the Lord in forty-nine villages. In eighty-five different places we held 143 meetings. Seven of the meetings were held in bazars. Altogether those who heard the good news numbered—men, 1,964; women, 252; in all, 2,216.

We sold 308 books, either New Testaments or other books bearing on the Christian religion. In some villages the people received us kindly, and treated us most hospitably. They listened to the Word eagerly, and were glad to buy the books.

There were other places where on former visits the people would not listen to us. This time their hearts seem to have been softened, and they wished to hear the Good News, so they sent inviting us to come into their villages and teach.

During this trip our work has been carried on in this way. After a cup of tea and prayers, we started out about seven or eight o'clock. After visiting a village or two we stopped on the shore of some stream and cooked and ate our food. After this we went on from village to village, causing them to hear the good news, and returned to the camp about eight o'clock. Although we suffered some physical discomfort, yet we bore it all gladly, and doing our work with joy the days passed. And in every way we rejoiced that God had chosen us for this service.

And now, brothers and sisters, pray to God the Father that he may give the increase. In your prayers remember these people who have heard the gospel.

CHEERING NEWS FROM INDIA.

H. C. SAUM.

We had two baptisms August 13th, two added by letter from Damoh Orphanage August 20th, and six baptisms August 27th.

Five of the six were young girls from the Orphanage here, and one was a young man. The two others were brother and sister, of Christian parents.

Several of our village members have been much persecuted. One man, baptized last November, had his house burned, together with food and other materials. This was done in the daytime, and the police are certain the fire was set by order of the headman of the village, but sufficient evidence to convict will be very difficult to obtain. The people fear the headman, and lie. Other brethren have lost their fields by oppression.

The village church in Nipaniya, eleven miles distant, has a membership of twenty-seven. This is a hard field, as many of the people who were of low social scale cling to their old ideas and habits. The church is improving some under the pastoral oversight of Brother Batchand and his wife. He is one of our best Bible College graduates.

The Sunday school work was much quickened by a course of five excellent lectures given in the vernacular by M. J. Shah of the Harda church. Our Sunday schools in villages are neglected during the rains, but that of the main church is doing good work. Over one hundred pupils took the All-India Sunday school examination, July 30th. Of this number about one-fourth were non-Christians.

The aims, methods, cost, and results of the joint work of our two missionary societies were presented in two sermons re-

cently. The offerings and pledges for the work amounted to $64, or nearly 200 rupees. Of this amount more than half was given by the Indian Christians. It is a splendid offering, and we rejoice. The people are poor. The annual offering to the British and Foreign Bible Society in June was $21. Our regular offerings are also increasing.

JUBBULPORE.

MISS JOSEPHA FRANKLIN.

During the last year our station has suffered greatly from the illness of its missionaries. Mrs. Archer has had rheumatism and fever, Mr. Archer had fever several times, and Mrs. Brown was ill several weeks with bowel trouble. I had malaria fever regularly for a year. This, with a hard attack of la-grippe in February, reduced me to a state of weakness absolutely amazing to me, who had never before been seriously ill in my life. Two months on the bracing Himalayas seems to have restored me completely to health. There I made getting strong my business. Besides sleeping out of doors, I spent many hours daily walking, playing, or reading in the open air. Since my return I have realized as never before the most execrable character of the Indian climate on the plains. Doctor Brown is the last one to be ill. He has been badly run down for weeks, and is now unable to rise from his bed. The doctor prescribes absolute rest and freedom from responsibility, much open air, and almost starvation diet.

NOTES FROM DAMOH.

DR. JENNIE V. FLEMING.

The abundant rainfall of the past two or three weeks has filled the reservoirs in and about Damoh, and the fear of a water famine here is over. The rainy season is the time in which snakes, scorpions, and all kinds of insects thrive. The missionaries in Damoh have had several unpleasant experiences with snakes this season, but thus far the snakes have had the worst of it.

The work has been much as usual in the rainy season. Measles broke out in the Orphanage, and about thirty-five boys have been quarantined. There have been no deaths, however, and aside from this there has been little sickness. The boys have been enjoying roasting ears, cucumbers, pumpkins, and beets from the farm gardens. One day they had a treat of 600 ears of corn.

August was a month of festivals, and this has broken into the zenana work, and also the work in the town schools. Miss Clarke in her report for the month says: "Bhuri Bai and I visited the women in several muhallas, also the homes of a good number of women, and those of many of the school girls where we have been gladly received, and our message attentively listened to. Zenana work is by no means dull, in spite of discouragements and the great ignorance of many of those we work amongst."

In spite of religious festivals and rainy weather, the hospital work has been heavy. During the month 2,405 treatments were given, making an average of over 89 a day. This is a gain of 25 a day in the corresponding month last year.

The evangelistic work has been confined mostly to Damoh and the nearby villages, because of the bad roads.

A three years' course of study has been outlined for the Bible women of the mission. Our women helpers were urged to take it, and so many of our other women seemed anxious to take the course that we have begun the study in our women's class, which meets once a week. The studies for the first year are "The Gospel of Luke," "Training of Children," "Healthy Children," and "How to Have Healthy Villages."

PHILIPPINES.

GOOD NEWS FROM LAOAG.

W. N. LEMMON, M. D.

Some weeks ago Evangelist Esteben Salmon was sent to Dingras, a town where we have long sought entrance, and he has been faithful to the work, undergoing many hardships. Often while walking on the streets epithets have been hurled at him, such as "There goes that Protestant!" "Why is he here?" On entering the town he rented a house for three dollars. The owner and her daughter were to stay with them, but the owner was influenced not to associate with the "Protestants," so he had to pay five dollars per month. Below is a copy of his letter to me:

"DINGRAS, I. N., August 19, 1911.

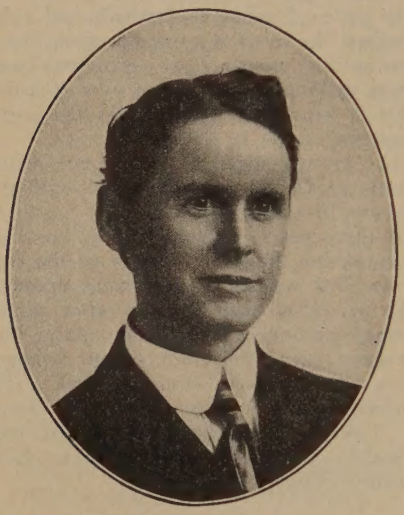
"DEAR DOCTOR—We had such question about the house that we are renting. The owner refused to give us the house if we are not willing to accept to live alone in the house, and pay ten pesos monthly ($5) so they may stay in another house. I don't know what am I going to do. This question is a contrary of what we had spoken before our coming here. Now

they do n't like to live with us. I am supposing they are Romanists.

"Question began on our arrival. I had nothing to do but coming up in the house and stay and thinking what ought to be done. I am sorry that the Society will pay for that amount of money. I am sorry also if I will pay.

"I am waiting you what the best may be done.

"I am talking now about the Lord's



W. N. LEMMON.

work here in Dingras. Since our arrival we have many visitors asking about this Christ's religion, and I have also five boys studying the book of 'Genesis.' We did commence yesterday night. I hope some of this will accept Christ. I have now strong work inside town selling books in several houses, preaching also in the street. I feel the people good hearing. I hope our God may bless me and my work.

"The house where I live is bounded with Romanists' houses, but the light shines on them.

"The Roman priest has a heart trouble now, because the gospel is spread in this place.

"I am neighbor of Mr. Crosby.

"Your brother in Christ,

(Signed) "ESTEBAN SALMON."

This good man only receives $11.25 monthly, and out of this pittance he supports himself, wife, and three children. He has charge of three widely separated churches, riding and walking many weary miles, and crossing many dangerous rivers to reach them. He endures all these trials for the love of God. If we had the money we would add more like him. Later at our monthly evangelists' meeting this brother came in very happy and reported a new Sunday school of twenty pupils. This town is very wicked, so we feel that the Lord is giving us a great victory.

Seventeen were added by baptism in August, one new Sunday school organized, one lot was given to the church by one of the elders of Salsona, and the brethren will build a chapel soon. Batoc will also build soon, as they now have a lot. Though the rains have done much damage, the courage of the brethren increases.

Last week a number of people came to visit us, who lived near where we had organized a church during the month of June. While they were here we began to tell them the old story, but it fell upon deaf ears, as they know nothing of Jesus. They returned to their homes in darkness. These and that church are waiting for us to send them an evangelist, but we can not.

Shall we let this church lose the ray of light that has partly penetrated the gloom? And shall they forget their half-received joy? Brethren, if you only knew our great needs I know you would help us. Send something to Bro. F. M. Rains now, so that he may help us.

TAGALOG PROVINCES

LESLIE WOLFE.

Juan P. Garcia is now laboring in the gospel at Lisiman, where he baptized a woman, August 23d. Simon Rivera, the evangelist for Cavite Province, baptized one there on August 27th. Santos Arban, a young evangelist from our training school in Manila, has gone with his wife to live at Morong and evangelize there and in the surrounding towns. He crossed over to Talim Island and preached and baptized one there August 29th. Lazaro Liceng, the bishop at Wawa, in the absence of an evangelist, baptized one there recently. Juan Natividad, after a residence of some months in Manila, has returned with his family to Baliwag to preach there and in the nearby towns. Emiliano Batava, at Olongapo, and Clemente Siat, at Singalon, are doing good work.

AFRICA.

THE TRADER'S RETURN.

HERBERT SMITH.

About ten or twelve years ago the Momboyo River had trading posts occupied by a Belgian Trading Society. This said so-

ciety wished to control a large strip of country known as the Bush Block, lying between the Bosira and Surlonga Rivers. An arrangement was made with the Belgian Government that if the Trading Society would abandon the Momboyo River section and large strips of land each side of the railway between Matadi and Leopoldville, that the same society might control the Bush Block. The State was to do all the trading in the Momboyo River until a certain date. After that date any trading society might enter the Momboyo River. The State would quit trading and receive the tax from the natives in francs.

The date set will soon be here. Already the traders have made trips to find sites for trading. One company has chosen Lotumbe as a probable site. Maybe there will be half a dozen other posts higher up this river and its tributaries. Francs will be the legal tender when July of this year comes. We as a Mission will not be allowed to pay our workmen in rods, neither will we be allowed to bring trade goods to see. We may barter, but we may not sell. We are glad of this arrangement, because the store has always taken much time, and we will not be sorry to just pay in francs and be through. Each male native is to pay a tax of nine francs a year, if he be single, or if he possess one wife. For every additional wife he is to pay two francs extra. How is he to get his francs? The State will not accept rubber as tax, nor buy it. Well, he is still to work rubber, or anything else, and sell it to the trader. He then can pay his tax. His rods are no more worth anything in the eyes of the law, but he himself will continue to consider rods as worth something, for he will make anklets and bracelets and neck rings out of his rods, and so retain his wealth.

There is an incident which happened to the Trading Society many years ago. I write it as told by the natives. It is as follows: At the trading post some six or seven miles above Lotumbe, the natives took their rubber to the white man. He was not satisfied with the amount, and he beat the men who brought so little. The natives went away very angry, and a few days later when this certain white man was left alone on his lonely station the natives gathered the people together and attacked the post. The white man and his workmen sought refuge in the large house. But this was soon set afire, and the white man and workmen all killed. The flesh of the dead men was distributed to the many surrounding towns and eaten. The older men say to-day that the flesh of men is most sweet, but that the flesh of the white man exceeded in sweetness any meat they ever tasted. The people paid dearly for their crime. Many were killed. The State took the matter up and punished the people most severely. It was the last cannibal feast in this section. If human flesh has been eaten since, the natives do not report it. Such a crime will never happen again. The gospel is now come. It is quite possible that if the gospel of God's love had reached these people twenty years ago this and many other sins would not darken their history.

One of these steamers came back from the recent trip to report that they had entered a small river four hours' steaming from Lotumbe, which had never been entered before. The State steamer had entered just a little way and returned. The trading steamer went three days up the river. People had never seen a steamer before. They crowded the banks of the river to see this new kind of canoe which moved without men paddling it. The traders say the people were friendly and anxious to trade.

Friends, does this seem like an idle tale? The thing that moves me is this: Africa is moving. Commerce is pushing into the remotest part of this dark land. Christianity is lagging behind commerce. I believe it was the honorable boast of David Livingstone that a missionary was the first white man to cross Africa. The State steamboats have plied this Momboyo River for fifteen or twenty years. They go for eleven or twelve days above Lotumbe. When are we going to be able to do some work higher up? If commerce is willing to risk the loss of money and the lives of their agents, what is the church of the Lord Jesus willing to risk? Which is the great thing: to clothe these people with white drill or blue denim as the trader will do, or to clothe them with the righteousness which is in the Lord Jesus, as the missionary will do? To clothe a man is a human act, to teach a man the way of life and truth is a divine act. Who to-day will come and help in this divine work of teaching men?

TIBET.

TIBETAN SUFFERING.

DR. W. M. HARDY.

While making my long trip to Batang, I waited in Tachienlu for three weeks, as my heavier loads came more slowly than I had traveled. During this time I was at

the C. I. M. home, and after Doctor Shelton left for America, several hours each day were spent in treating the sick. There is no doctor in the place, and now Mr. Cunningham, though he makes no claims along this line, treats ten or twelve patients a day. I remember the morning Doctor Shelton left, a Chinaman came to him for some medicine for his child, who had a cold. Doctor Shelton gave the medicine and left. More than a week passed, and Mr. Cunningham aroused me early one morning, saying there was a very sick child who had been brought in for treatment. The cold of the previous week had developed into pneumonia, and the child was almost dead. The father seemed greatly troubled, and remained at the house all day. I watched the child and did all I could for it. At four o'clock Mr. Cunningham and I went for a walk. When we returned, before five, we met the parents of the child, who told us it was dead. They seemed well pleased with the result of the case, and they were just returning from the river, into which the little body had been thrown.

One night while we were at supper the official sent over his card, asking that we come to the Yamen at once, as one of his prisoners had eaten some opium with suicidal intentions. We went over, and were taken into an open court, around which the cells were built. After some delay the jailer, who alone had the right to break the seal on the door, came and we were admitted into the outer prison. Then with some difficulty the inner cell door was opened and the man brought out. After working on the fellow an hour and a half, we left him out of danger. This man had injured another in a drunken fight, and was given a few weeks in prison. When the order came to liberate him on a certain day, he refused to go, as that day was "unlucky." The man with whom he had his fight died, and before a "lucky" day came, the jailer had orders to keep him in prison. He had been in prison more than a year, and sought liberty via the opium route. I do not know whether he is in prison yet, or whether the viceroy has ordered him beheaded.

Tachienlu is a large city, and some one should have a medical man there. Doctor Shelton did a great work while there, and the people are calling for another foreign doctor. I wish we had a man whom we could place there.

About the most interesting medical case I have had in Batang was the result of a whipping. The imperial commissioner of Tibet gave one of the majors in his army what in many respects might be called the "Shylock operation,' inasmuch as I took from the injured man a pound of flesh, and lost only one drop of blood. However, the pound was a Chinese pound (one and a third English pounds), and the flesh was by no means "fair." About three weeks after, this man Ding was given 1,500 blows with a four-pound stick. He was carried on a stretcher into Batang from a place five days from here (about 150 American miles). I saw him as soon as he came in, and there was a piece of skin measuring ten by thirteen inches on the back part of his thigh, which was as highly perfumed as any dissecting room I ever saw. Without an anesthetic, for he could not stand one, I clipped of this dead flesh, and began getting it in a condition to heal up. Mr. Ogden says this is the worst case he has ever seen, and I am surprised that he ever got here for treatment.

Book Notices.

ISLAM AND MISSIONS. Fleming H. Revell Co., New York. $1.50 net.

This volume consists of the papers read at the Second Missionary Conference at Lucknow on behalf of the Mohammedan world, January 23-28, 1911. The papers were edited by E. M. Wherry, D. D.; S. M. Zwemer, D. D.; C. G. Mylerea, M. A. This is a work that will repay reading and careful study. Every paper is the production of an expert. Islam is a live subject.

THE 1911 BIBLE. The Oxford University Press.

This is the authorized version of 1911, with such changes in the text as the changes that have taken place in the English language require to make the meaning clear and plain. The changes have been made by a group of American scholars. The others features are: A new system of chain references, a new system of collected references, a new system of paragraphs. The old familiar verse form is retained.